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A BIOGRAPHICAL NOTICE OF THE OFFICERS OF PROBATE FOR ESSEX COUNTY, FROM THE COMMENCEMENT OF THE COLONY TO THE PRESENT TIME.

BY A. C. GOODELL.

Continued from Vol. II, No. 5, page 226.

JUNE 18, 1692, TO NOV. 29, 1695.

STEPHEN SEWALL,—1ST REGISTER.

Major Stephen Sewall, the first Register of Probate for this county under the Province charter, great-grandson of Henry Sewall, who was Mayor of Coventry in the year 1606, was born in Baddesley, in Warwickshire, England, Aug. 19, 1657, where his father was then settled as a minister. His father and grandfather, both also named Henry, immigrated to New England, where the latter died in March, 1656. The father of Stephen came hither first in 1634, and was made a freeman in 1637; but returned to England about ten years after, and there continued as a preacher at Warwick, Bishop-Stoke and Baddesley, till the year 1659, when he again sailed for this country, whither he was followed by his family in 1661. He died at Newbury, Mass., March 16, 1700, aged 86 years.*

Stephen, the fourth in a family of at least eight children, was named for his maternal grandfather, Stephen Dummer, whose daughter (Jane) Sewall survived her husband about a year. It is said that he entered Harvard College, but did not finish his *curriculum*.† I have found little mention of his name till June 13, 1682, when he married Margaret, the only surviving daughter of Rev. Jona. Mitchell, of Cambridge, by which union he became the father of seventeen children, nine of whom—five sons and four daughters—survived him.‡

Soon after his marriage he removed to Salem, where, Sept. 28, 1686, he was appointed, jointly with John Appleton of Ipswich, Clerk of the Inferior Court of Pleas and General Sessions of the Peace established by President Dudley in place of the old Colonial Quarterly Court.§ The same year John Dunton, the traveller, mentions

* Derby. † Felt's An., Salem, 1st ed.

‡ Salem Town Records. Washburn (Stephen Sewall.)

§ Council and County Court Records.

him among the residents of Salem, upon whom he called in a short visit, of which he says, "meeting with so good friends in Salem, I began to think myself at home again." In 1689 he was "confirmed" as captain of the company at the village; and the next year his men, with the men under John Price, were ordered to form four companies. This is the first mention of him, I believe, as a military officer, an occupation in which he subsequently won distinction. In 1691, he was appointed one of the committee to take care of the sick and wounded soldiers from the eastern war.

His most famous exploit was a successful enterprise, planned and executed by him for the capture of a notorious piratical crew. At that early period the pirates or buccaneers who infested the sea-coasts of the settled portions of this continent and the adjacent islands, having preyed for many years with comparative impunity on Spanish craft, homeward bound with treasure from the mines, and on the cargoes of merchantmen, had grown numerous, powerful, and correspondingly audacious, until they boldly ventured ashore when and where they pleased, in some instances without disguise,* to the terror and indignation of honest men. On the 9th of June, 1704, Major Sewall, having been apprized that a part of the crew of a notorious pirate, one Capt. John Quelch, had that morning sailed from Gloucester towards Boston, embarked with Capt. John Turner on board two small vessels,—a shallop and the pinnace belonging to the fort,—with a force of forty men, in search of the pirates, seven of whom they intercepted, captured, and brought into Salem two days after. Two more of the piratical gang were arrested at Gloucester, and by the 13th the whole nine were put in irons and marched as prisoners to Boston, under a strong guard commanded by Major Sewall. Quelch and five of his crew were hanged on the 30th,—thirteen of his men were sentenced to death, and several were cleared.

This exhibition of courage and summary justice did much to check piracy, and to allay the apprehensions of innocent merchants and sea-farers.

Mr. Sewall held many civil offices besides those enumerated above. He was Notary Public from 1697, and his notarial record, now in the office of the Clerk of the Courts for this county, contains many facts of interest relating to our early commercial history.

March 10, 1712.—The first school committee in Salem was formed, and Mr. Sewall was a member of the board.*

In 1713, June 25, Mr. Sewall was chosen one of the Trustees of the Salem Commoners.

Before the arrival of the Province charter, we have seen the "recorders" of the shire were the registers of deeds, and generally also the clerks of the courts.† But the growth of the Colony required a division of these offices, which had become too laborious to be held by one person. Accordingly when the new charter arrived, a Probate Court was established, with its Judge and Register, not for a circumscribed

*It is not entirely clear that some of our merchants and seamen were not concerned with them in their nefarious business, in some such way as Bostonians, New Yorkers, and perhaps others in the North, are nowadays connected with the slave trade.

*Salem Town Records.

†See the earlier portions of these sketches in former numbers, *passim*.

jurisdiction within the county as the courts of common law were formerly held, but for the whole county; and the office of Register of Deeds was created, *eo nomine*, to be held by the clerk of the Inferior Court of Pleas, and was afterwards made elective for terms of five years. Mr. Sewall was the first Register of Deeds under the new charter, having been appointed thereto July 21, 1692, and retained that office, as also the clerkship of the Court of Pleas, of the Peace, and of the General Quarter Sessions from that time till his death, and was succeeded as Clerk of the Courts by his son Mitchell, who was also appointed a Notary Public in his father's place. In addition to the above, Mr. Sewall was Clerk of the Special Court of Oyer and Terminer; also Register for Norfolk, clerk of the proprietors of common lands in Salem, a Justice of the Court of Sessions, and Selectman and Commissioner to assess taxes in Salem. He was, moreover, a merchant, and owned a wharf in Salem, on which were stored lumber and other merchandize. In the church, having joined the First Church in Salem in 1693, he was conspicuous; and was chosen a delegate Oct. 17, 1711, to attend the ordination of Rev. Mr. Phillips at Andover.

He died on the 17th of Oct., 1725, and was buried in the Broad St. burying ground, with unusual pomp; gloves were lavished on the clergy and the mourners, the great guns of the fort were fired, the bells were tolled, and generous libations of rum and wine were poured to his memory; yet no monument marks his grave except the little headstone erected by himself to the memory of his three babes, who died in extreme infancy. On this stone are the following lines, written, undoubtedly by himself, which, though most unmusical, still breathe a tone of plaintive resignation that is quite touching:

"Lillies & Roses in one day
Lose all their beauteous aray;
Grace, that crowns saints eternally,
Prevents not Death—prepares to die—
Compleat Releif for men undone,
Is well condition'd Resurection."*

Major Sewall resided in a house which stood where Hook's Building now stands, on the corner of Sewall and Essex Streets. In his garden, back of the house, was the old fort, built by the earliest settlers of Salem for their protection from wild beasts and the Indians. Sewall was a faithful and laborious public officer, and an accurate and skilful clerk. His penmanship was bold and legible, and his work methodically done.

Born of a good stock, he left this heritage unimpaired to his descendants, who have always stood well in society, and frequently pre-eminent. His son Stephen was Chief Justice of the Superior Court of Judicature, and died honored and beloved. Mitchell, as we have seen, succeeded his father in office, and was a very respectable and worthy citizen.

* This triple head-stone bears, I believe, the oldest date of any in the burying-ground. When I was a scholar at the English High School, which stands directly opposite the grave-yard, I remember to have stumbled upon it, with some surprise, as it stood nearly buried in weeds and stubble, not far from the eastern end of the southern fence. Over it, and quite hiding it, hung the branches of a gnarled and stinted wild cherry tree, the whole presenting a picture that often recurred to my mind in connection with those lines in Gray's Elegy:

"Yet even these bones from insult to protect
Some rude memorial, still erected nigh,
With uncouth rhymes and shapeless sculpture deck'd,
Implores the passing tribute of sigh!"

NOV. 29, 1695 TO JUNE 3, 1698.

JOHN CROADE,—2D REGISTER.

Concerning this person I have been able to discover but few and unimportant facts. His father, for whom he was named, and who married Elizabeth, the daughter of Walter Price,* was a merchant in Salem, where he died Nov., 1670. John Croade, senior, was admitted a freeman May 27, 1663, and the same year was chosen by the deputies, Collector of the port of Salem, but the assistants not concurring, Mr. Hilliard Veren was finally agreed upon.* He had also been marshal, or sheriff.

John the younger, was born June 14, 1663, and was the second of four children. His mother survived her husband, and was married to John Ruck two years after the decease of the former.†

Mr. Croade was married to Deborah, daughter of Nathaniel Thomas, of Marshfield, Dec. 1st, 1692, and they had at least five children.‡ He was, like his father, a merchant. When he died, where he was buried, or whether he removed from Salem after 1701, when he was still living here,§ does not appear. He held the office of Register less than three years, being succeeded June 3d, 1698, by John Higginson 3d.

* I must not forget here to mention my obligations, to my friends, Mr. George R. Curwen and Mr. John H. Stone, who have rendered me valuable assistance in my labors to bring to light a name so nearly obliterated from history. What has made this search most perplexing, is the fact that there were two cotemporaries of this name, whose fathers, respectively, stood high in the community, and had more or less to do with public affairs. These were John the son of John, and John the son of Richard, who came from Frampton, in Dorsetshire, England, where his father held a manorial tenement (see deposition of Magdalen Bartlett, Essex Ct. Records, June 25, 1684. Felt, and some after him, say, erroneously, *Hampton*.)

Richard was married to Frances, daughter of Wm. Hersey, of Hingham, May 29, 1656. They removed thence to Salem, where their son John was born, Feb. 25, 1673.

I have concluded that this last named John was not the Register; and the following are the two principal reasons that determine me to that conclusion: 1st. He was but 22 years of age in 1695—an age then ordinarily deemed insufficient for almost any public office but the ministry, while John, the son of John, was ten years older. 2d. John, the son of John, was married to *Deborah* Thomas, and was a *merchant;* but one John Croade, evidently the son of Richard, died testate in the parish of Stepney, in Middlesex, England, Apr. 19, 1717, leaving a widow *Mary*. He is described as a *mariner*, and his estate was administered upon as intestate at Salem, by his brother-in-law, Philip Hill. It seems reasonable to me, as between a mariner and a merchant, in a question of probability as to which held the office of Register, to decide in favor of the latter.

JUNE 3, 1698 TO OCT. 23, 1702.

JONATHAN CORWIN,—2D JUDGE.

The Honorable Jonathan Corwin, as he is commonly called, was the second son, by his first wife, Elizabeth White, of Capt. George Corwin, or Curwin, a distinguished merchant, who immigrated, to this county, it is said, from Workington, Cumberland County, England,‖ in 1638, and held many important offices in the administration of the affairs of the Colony, and died at Salem, leaving a large estate, Jan. 3, 1684-5.¶ Judge Corwin was born Nov. 14, 1640, and though I find no record of his having pursued a collegiate course of study, he must have received a good education for the times. He was made a freeman May

* Col. Rec. † Salem Town Records.
‡ Ibid. § Essex Reg. Deeds.
‖ Farmer and Felt.
¶ Felt says Jan. 6, but a mourning ring bears date, Jan. 3, 1684.

31, 1671, and March 20, 1676, he married Elizabeth, daughter of Jacob and Margaret Sheafe, of Boston, and widow of Robert Gibbs, son of Sir Henry Gibbs,—by whom he had at least ten children.

His first appearance in public life was in 1684, when he was chosen a Deputy to the General Court, which office he again held in 1689. From 1689 to 1714 he was also an assistant or councillor. In 1692 the Court of Oyer and Terminer, to try persons accused of witchcraft, was organized, and Nathaniel Saltonstall was appointed one of the judges, but soon resigned, when Mr. Corwin was appointed in his place,* and sat in most of the trials before that Court. The same year he was appointed Justice of the Inferior Court of Pleas for Essex County, and remained upon that bench till 1708, when he was selected to fill the vacancy† in the Superior Court of Judicature, caused by the resignation of Judge John Leverett, who was that year made President of Harvard College. The date of his commission as Judge of Probate is June 3d, 1698.‡ This office he held till Oct. 23d, 1702, when he was succeeded by Judge Appleton.

Like most of the magnates of his time, he was licensed as a retailer of liquors, as early as 1686.§ He was, moreover, a member of the First Church in Salem, and a delegate therefrom in 1711, with Major Sewall, to attend the ordination of Rev. Mr. Phillips, at Andover.

He lived in the "Curwen House," still standing on the corner of North and Essex Streets. Here he died, July 9, 1718, and his remains lie interred in the family tomb in the Broad Street burying ground.

* Washburn. † Ibid. ‡ Council Records.
§ Essex Court Records.

Though he belonged to a family which for wealth, independence, and official distinction, has no superior in the history of the Colony, he does not seem to have taken so important a part in political affairs as his high judicial honors would seem to indicate. He was, however, a delegate to the convention called by the Committee of Safety, after the overthrow of Sir Edmund Andros' government in 1689, and the next year he was sent to the eastward to examine the defences there, and to order a disposition of the troops sent thither. In 1693 he was appointed to consult about the new Court of Chancery; and in 1702 he was employed to answer letters from the agents of the Province in London, concerning the appointment of a new governor of the Province to succeed Richard, Earl of Bellamont, who had died at New York in the month of March previous.* He was also one of the board of Councillors named in the Province Charter.

Most of his children died quite young, and none of them survived him. The family name, which is now properly spelled Curwen, some years since became extinct in the male line, but was restored by an act of the Legislature to the son of a female descendant.

JUNE 3D, 1698 TO OCT. 23, 1702.

JOHN HIGGINSON, 3D,—3D REGISTER.

At the same time that Corwin was appointed Judge, John Higginson, *the third*, was appointed Register. He was the great grandson of Rev. Francis Higginson, who came hither in 1629, and who jointly with Skelton, was settled over the First Church in Salem.

* Col. Records.

He was born Aug. 20, 1675, and was brought up to the business of his father, Lieut. Col. John Higginson, who was a merchant, though largely engaged in affairs of government, and for several years a Judge of the Court of Common Pleas in this County. He does not appear to have entered College, and he certainly never graduated.

He was married Sept. 11, 1695, to Hannah, daughter of Samuel Gardner, Jr., of Salem, by whom he had six children. She died June 24, 1713, and he was again married, Nov. 11, 1714, to Margaret, daughter of Stephen Sewall, the first Register of Probate. By this union two children were born, one of whom, Stephen, was living in 1783, and left descendants.*

On the 23d of October, 1702, Gov. Dudley issued commissions for Judge and Register of Probate for Essex County, appointing Appleton to the former office, and Daniel Rogers to the latter, and thus terminating the official career of Corwin and Higginson.

Perhaps no briefer or more correct statement of the position of Mr. Higginson among his cotemporaries can be found than is contained in a business letter, written Aug. 29, 1700, to his brother Nathaniel, in London, by Col. John Higginson, the father of the subject of this memoir, which thus speaks of the latter: "My eldest son, John, whom I brought up at home, is very capable of business,—a very hopeful young man as any in our town; sober and judicious," * * * "and has made good progress in the world; has built him a good house, has one fishing vessel, a Lieutenant of one of our military companies, and Register to the Judge for Probate of wills and granting administrations for this county, and well accepted in the place."*

The dwelling-house alluded to in the foregoing extract, stood on the South side of Essex St., between Barton Square and the corner of Washington street.

Mr. Higginson died April 26, 1718, and was buried in the Charter St. burying-ground, though no monument to his memory now remains.

Felt briefly records: "He was a respectable merchant."†

* Derby's MS.

OCT. 23D, 1702, TO OCT. 5, 1739.

JOHN APPLETON,—3D JUDGE.

[The biography of Judge Appleton has already been given in this article, he having been a Clerk of the Courts under the Colonial Charter. *Vide ante*, Vol. II, Hist. Coll., Essex Inst., No. 5, pp. 216, 217, 218.]

OCT. 23, 1702, TO JAN. 9, 1723.

DANIEL ROGERS,—4TH REGISTER.

The commissions for the new Judge and Register, issued by Gov. Dudley, and already referred to, were not sent till after some deliberation. As early as Aug. 13, the Governor communicated to the Council his doubts concerning the legality of the Probate Courts, but concluded, inasmuch as they were actually established, to nomi-

* Mass. Hist. Coll., 3d Series, Vol. 7, p. 196, and MSS. of Dr. B. F. Browne.

† Annals, 1st ed., p. 366.

nate officers thereto.* Perhaps this delay afforded His Excellency an opportunity to select from the list of his former friends the names of such as he wished to reward for their adherence to him during the Presidency; though it would seem hardly probable that, in such case, the name of Appleton, so prominently connected with the popular opposition to Andros, and the retention of the Old Charter, would have suggested itself. However, so it was; and Appleton and Rogers were appointed, and held their respective offices, the former *thirty-seven*, and the latter *twenty-one*, years, uninterruptedly.

Daniel Rogers was the second son of Rev. Dr. John Rogers, fifth President of Harvard College, who was the fourth in lineal descent from the Rev. John Rogers, Prebendary of St. Paul's, Vicar of St. Sepulchre, and celebrated as the protomartyr of Smithfield, in the persecution of 1555.†

President Rogers came hither with his father, the Rev. Nathaniel Rogers, in Nov., 1636, at the early age of six years. He was educated at Harvard, and afterwards married to Elizabeth, the only daughter of Major General Daniel Denison, of Ipswich, by which union he became the father of the subject of this sketch.

Daniel was born at Ipswich, Sept. 25, 1667, and educated first at the old Ipswich Grammar School, under the instruction of Mr. Thomas Andrews, and finally at Harvard College, where he graduated in 1686. It is said that he afterwards studied and pursued the practice of medicine; but I do not know of any authority for this statement, except, perhaps, a family tradition.*

He is chiefly remembered as the fourth teacher of the Ipswich Grammar School, made famous by the early labors of its first instructor, Master Ezekiel Cheever, who subsequently shone as master of the "Boston Latin School."†

He was married about the year 1694, to Sarah, daughter to Capt. John Appleton, and sister to Hon. John, the Judge of Probate. By this union he had eleven children, eight of whom were daughters. Daniel, his oldest son, was a graduate of Harvard, became the minister of Littleton, Mass., where he died in 1783, having, during the revolutionary struggle, maintained the unpleasant position of being at the same time a loyalist and the recipient of his parochial dues from a congregation of revolutionists.

The date of Rogers's commission as Register of Probate, is Oct. 23, 1702. He was also a Justice of the Court of Sessions, Town Clerk, and one of the feoffees of the Grammar School. While he was teacher of the latter, fifteen young men were there fitted for, and subsequently entered, Harvard College.

Mr. Rogers perished Dec. 1, 1722, in a violent snow storm, on the marshes near Salisbury, whither he had been on some judicial business. Having missed the ferry, he strayed about, till, bewildered, and

* Hist. Coll., Essex Inst., Vol. II, No. 5, p. 221, note.

† See Genealogical Memoir of the family of Nathaniel Rogers, by Aug. D. Rogers, Esq, N. E. Genea. Reg., Vols. V. and XII.

* Ibid.

† See Rogers's Genea. Reg., *at supra*, and see, particularly, "Ipswich Grammar School," by A. Hammatt, Esq., in N. E. Genea. Reg., Vol. VI., p. 69.

finally overcome with cold and fatigue, he fell and expired. One Moses Gatchel, who lived in that lonely place, and who sustained a bad reputation, was suspected of having robbed and murdered him, he having called at Gatchel's for direction to the ferry, as Gatchel admitted, and the latter having been seen riding Rogers's horse a few days after its owner was missing. But although the Court of Sessions ordered an investigation and the apprehension of Gatchel, I do not find that anything further was done about it. His body was finally recovered, and interred in the High Street burying ground at Ipswich, and the following lines are graven on his headstone :—

"Turbidus ad Lætos Solari Lumine Portus
Solicitos Nautas per Mare fert Aquilo;
Me Borealis Agens Nitidum super Ætheris Axem
Justiciæ Solis Luce beavit Hyems."*

A careful antiquary and accurate biographer has said: "Mr. Rogers was, without doubt, an estimable man. He sustained a high rank in society, when the word had an intelligible meaning.

* * * but regard for the truth of history obliges me to add he is entitled to the unenviable distinction of being the worst scribe that ever had the custody of our records. (Ipswich?) He was careless, incorrect, and his hand-writing is frequently illegible."†

How much of the foregoing censure was intended to be applied to his labors in the Probate records, I am unable to say. It certainly would not, in such case, be altogether unmerited, though it must be remembered that with Judge Appleton and Mr. Rogers commenced a general improvement in the system of forms used in the courts and in the record of proceedings, but whether we are indebted to those gentlemen, or to the suggestions of persons higher in authority, for these improvements, does not appear.

JAN. 9, 1723, TO AUG. 26, 1762.

DANIEL APPLETON,—5TH REGISTER.

As soon as it was certainly known that Mr. Rogers was dead, measures were taken to appoint a successor; and Daniel Appleton, the fourth child of Judge Appleton, and the nephew of Daniel Rogers, the former Register, was appointed Jan. 9, 1723.

Mr. Appleton was born at Ipswich, Aug. 8, 1692. He was educated at the old Grammar School in that town, and was married in 1715, to Elizabeth, daughter of Mr. Thomas Berry of Boston and Ipswich, and sister of Dr. Thomas Berry, who was afterwards Judge of Probate for this county.

In addition to the office of Register of Probate, Mr. Appleton was chosen Colonel of a regiment at Ipswich, and bore the title till his death. He was also a Justice of the Court of Sessions, and a Representative to the General Court for several years, having been first chosen in 1743. In 1749 he was appointed one of the feoffees of the Ipswich Grammar School, and was one of the person named in the act of incorporation passed in 1756, to regulate the affairs of that famous old school.

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* I venture the following not very literal translation:

The boisterous north wind with unstable force
Restrains the anxious seamen from their course,
Yet Sun-led, through the seas, this northern blast
Impels them to their destined port at last.
So me, the Boreal, wintry storm hath blest,
Borne by its fury to eternal rest;
The Sun of Righteousness attracts my eyes,
And guides me, haven-ward, beyond the skies.

† A. Hammatt, Esq., *ut supra*.

He resided in the house which stands nearly opposite the Young Ladies' Seminary in Ipswich,—late the residence of Abraham Hammatt, Esq.

He died Aug. 17, 1762, intestate, his widow, whom he left in good circumstances, surviving him, and was buried in the old High Street Burying Ground in Ipswich, in a "brick grave."*

He was a careful and methodical public officer, and a good penman, and held this character throughout his long term of nearly forty years.

OCT. 5, 1739, TO SEPT 14, 1756.

THOMAS BERRY,—4TH JUDGE.

Hon. Thomas Berry, M. D., was born at Ipswich in the year 1695. His father was a Boston gentleman, who graduated at Harvard in 1685, and was the son of Thomas, of Boston, a mariner.†

The mother of Judge Berry was Margaret the second daughter of President John Rogers, heretofore mentioned in this article.

Judge Berry's father, after his marriage, which occurred Dec. 28, 1686,‡ removed from Boston to Ipswich, and died about 1697.

Mrs. Berry was next married to the Rev. and Hon. John Leverett, F. R. S., and President of Harvard College. This marriage was solemnized when Thomas was in his third year. And it may be owing to the care of President Leverett, together with the good society into which he was thrown by his mother's connections, that young Berry was so well prepared to take that active part in the affairs of public life which distinguished his subsequent career.

He graduated at Harvard College in the year 1712, and afterwards studied medicine under Dr. Thomas Greaves of Charlestown. In this profession he subsequently rose to great distinction, being consulted by practitioners as well as patients, from far and near; and as a consequence he amassed what was then considered a great fortune. Dr. Edward A. Holyoke, the centenarian, was a pupil of his from 1747 to 1749, when he returned to Salem.

Judge Berry was married Aug. 24, 1714, to his cousin Martha, the second child and eldest daughter of Rev. John Rogers, of Ipswich, who was the eldest son of President Rogers. She died Aug. 25, 1727, and Feb. 17th, 1727, he was next married to Elizabeth, daughter of Major John Turner, of Salem.* By his last marriage he had two children, who, with their mother, survived him.

I cannot, perhaps, better sum up the life of Judge Berry, than by adopting the words of another: "He was eminently distinguished for his energy and activity in public affairs, as well as in his own. He sustained the offices of a Colonel of the Militia, Representative in the General Court, Justice of the Court of Common Pleas, Judge of Probate, and was many years one of the Executive Council of the Province. In 1749 he took an active part in reviving

* Probate Records.

† Savage Genea. Dict.

‡ Felt, and, after him, Washburn, Hammatt and Rogers, very singularly record that Judge Berry, who was born in 1695, removed to Ipswich in 1686! This error arose from the fact that his father, of the same name, removed to Ipswich soon after he graduated at college, having, at Ipswich, married Miss Rogers.

* Salem Town records.

the Grammar School, (*i. e., in Ipswich*) which had fallen into neglect during the *dark age* which preceded his time. Elderly people yet living, (1849) remember his cotemporaries, and hand down the tradition that he maintained a degree of state and splendor in his domestic establishment, unequalled since his time. He kept his chariot, with servants in livery, and made other displays of wealth and rank which indicate him as the last of the aristocracy. He died August 10,* 1756, aged 61 years. The inscription on his gravestone closes with the appropriate motto,

"Sic transit gloria mundi."

In addition to the foregoing, it may be worth while to state here that in 1735 he was appointed a special Justice of the Superior Court for the County of Suffolk, in cases wherein the town of Boston was concerned, while from 1733 till his death he was Chief Justice of the Court of Common Pleas for Essex County.

While he was Judge of Probate, to which office he was appointed Oct. 5, 1739, some wise innovations in Probate practice, introduced by his predecessor, were abandoned, and were never resumed till after the revolution. On the whole he was a competent, and, judging from cotemporary and posthumous fame, a very popular judge.†

His residence was, at first, near the present Eastern Rail Road Depot in Ipswich, but afterwards on the farm now owned by the town and used for the almshouse.

His remains were interred in the High Street Burying Ground in Ipswich, with great ceremony, two days after his death.

SEPT. 14, 1756, TO FEB 5, 1766.

JOHN CHOATE,—5TH JUDGE.

Col. John Choate, as he was commonly called, was the son of Capt. Thomas Choate, of Chebacco Parish, in Ipswich, and grandson of Sergeant John Choate, who immigrated to this country from Sudbury, in the county of Suffolk, England, and died in 1695.

Judge Choate's father was a very respectable citizen, and for four years represented Ipswich in the General Court. He married Mary Varney, and had by her nine children, of whom John was the fourth. He was subsequently married to Mary the widow of Joseph Calef, and after her death to the widow Hannah Burnham, who survived him.*

Col. John Choate was born in July, 1697, at Chebacco, and was probably educated at the Ipswich Grammar School. He was married March 3, 1717,† to Miriam Pool, probably of Gloucester, and though they had several children, none of them survived their father, most or all of them dying from an epidemic sore throat.‡

Col. Choate, besides his military office, was Representative to the General Court for fifteen years, between the years 1730 and 1761. He was of the Executive Council from 1761 to 1765 inclusive. He held a commission as Justice in the Court of Sessions, and from 1746 till his death, was

*Felt's Ipswich and N. E. Geneal. Reg., Vol 4, p 16.

†It is to this day a proverb in Ipswich, in rebuke of official mismanagement: "It wasn't so in Col. Berry's day."

* Ipswich Town Records and Savage.

† Ipswich Town Records.

‡ Felt's Ipswich.

a Justice of the Court of Common Pleas for Essex County, and for the last ten years of the time Chief Justice of that Court, as successor to Judge Berry.

The stone bridge spanning the river near the centre of the town of Ipswich, is called Choate bridge, out of respect to his memory, and in token of appreciation by the towns-people, of his many services, promotive of the interests and welfare of the town.

The date of his commission as Judge of Probate is Sept. 14, 1756. This office he held till his death, which occurred in Jan., 1766. His will, which was admitted to Probate, March 10, 1766, provides for the emancipation of his two slaves, Binah and Jane, and for their subsequent support; contains a bequest of £12 to purchase a piece of plate for the communion service of the South Church in Ipswich, of which he was a zealous member; and otherwise makes a generous and well-considered distribution of his estate, which amounted to the sum of nearly £3000—a large fortune in that day. Among the works inventoried from his library, are "John Flavel's works," "Leland's View of Deistical Writers," Edwards on the Freedom of the Human Will," &c.†

Little can be gleaned respecting the private history and the public services of the Judge beyond what the barren records carry on their face, but whenever he is alluded to, it is always with respect, as of an amiable, quiet, though energetic gentleman and faithful public officer.*

(To be Continued.)

* Probate records.

† Judge Choate, though of sound judgment, enterprising, firm and energetic, was decidedly illiterate. Apropos of this, the following story, related to me by Hon. Charles Kimball of Ipswich, is unquestionably true. While Choate was a member of the House, he sent to the speaker's desk, on one occasion, a report, or other writing, in his own hand, so badly written, and containing so many blunders in spelling, that the speaker declared his inability to decipher it, and added that it did not contain a single word properly spelled; whereupon Choate rose, and, after repeating the words of the speaker, said, "now the paper before you contains the word *the*—t-h-e—which I think is spelled quite right; if you cannot read it, pass it to me, and I will read it myself." This good-natured rejoinder was well received, and turned the intended rebuke into a joke.

EXTRACTS FROM THE FIRST BOOK OF BIRTHS, MARRIAGES AND DEATHS, OF THE CITY OF SALEM.

COPIED BY IRA J. PATCH.

Continued from Vol. II, page 301.

John Patsh, his son Richard borne by Eliza his wife ye 30th Aprill, 1648; theire da'r Sara bo 28th 5th, '50; da'r Eliz a borne 6th 12th, 1652; da'r Elen bo 20th 7th, '56; theire son John bo ye 1st 1st mo., 1658; da'r Sara dyed 10th 1st, '58; Ellen dyed 2d 12th, '58.

Samuell Pickman, his daughter Sara bo by Lidea his wife, and deceased 4 December, 1659; son Sam'll deceased 24th 3d, 1660; theire 2d son Samuell borne ye 21st 9th, '64; son Peeter borne ye 14th 6 mo., '67, and died in the month of September, '68; da'r Sara bo 7th 12th mo., 1661.

James Patsh, his daughter Mary bo by Hana his wife 21st 3d, '47, and deceased 30th 8th, '49; theire da'r Mary borne 6th 2d, '49; da'r Eliza bo. 16th 4th 4—; theire son James bo. 21st 4, '55; son Nicholas bo. 21 8th, '57, & dyed 16th 11th, '57; James Patsh, ye father, deceased 6th 6th, '57.

John Pickering, his son Jonathan bo. by Ales, his wife, 27th 7th, 1660; theire son

Joseph borne 9th September, '63; son Benjamin borne ye 15th January, 1665.

Elias Parkman, his son Elias borne by Sara his wife ye 31st 6, 1660; theire son William bo. ye 29th 1st, '58.

John Pease, his son John bo. by Mary, his wife, ye 30th 3d, '54; theire son Robert 14th 3d, '56; da'r Mary bo. ye 8th October, '58; theire son Abra'm bo. 5th, 4th, '62.

John Pudney maried to Judeth Cooke by Mr. Bellingham ye 18th 9th, '62; theire son John borne ye 28th 7 mo, '63; dau. Judeth borne 24th 9th, '65; da'r Johana borne 29th June, 1668; son Samuell borne ye 13th 8 mo, '70; son Joseph borne the 25th of August, 1673; son Jonathan borne ye 18th 1st mo, 1677–8.

Robert Pease, his Bethiah by Sara his wife bo. 11th 4th, '60; da'r Eliza bo. 20th 6th, '62; Bethiah deceased ye first weeke November, 1667; Deliverance borne 6th 10th, 1664; Mary borne 15th 12 mo., 1666; Robert borne 25th March, 1669.

Robert Prince maryed to Sarah Waren the 5th 2d mo., '62; son James borne 19th 11th mo., '64, & dyed 7th mo. following; their 2d son James borne about 15th August, 1668; theire daughter Elizabeth borne 19th 12th mo., '69.

Nicholas Potter, his son Samuel borne by Mary, his wife, 9th 11th mo., '64; & dyed 10th 11th, '65; da Hana bo. 27th March, '66; Liddea borne ye 26th February, '66; dau'r Bethiah borne 23d May, 1668; Lidea died 17th 7 mo., 1668.

Jacob Pudeater maried to Issabell Mosier by Maj'r William Hathorne, 28th October, 1666; the said Issabell deceased the 3d March, 1676–7.

Joseph Porter & Anna Hathorne were maried the 27th of January, 1664; theire son Joseph borne 23d October, 1665; theire daughter Anna borne ye 5th September, 1667; son Samuell borne ye 4th 6 mo., 1669; Nathaniell 8th March, 1670–71; daughter Mary borne the 18th 10 mo., 1672; son William borne the 30th 6 mo., 1674; Eleazer & Abigall, twins, borne ye 23d May, 1676; Hepseba borne 11 2d mo., '78.

Francis Parnall & Mary Stacy were maried the 13th of January, 1667; theire daughter Mary born 6th March, '68–69, (theire son Francis bo ye 28th 8 mo., 1667, and dyed ye 25th 9 mo., 1667); son Moses borne ye 21st 4th mo., 1670; son Joseph borne 22d 9 mo., 1673.

Nathanyell Pease, maried to Mary Hobbs 15th March, 1667.

John Pitman & Hana Weekes were maryed 27th August, 1667; ye said Hana deceased 23d 10, '70.

Benjamin Pittman (Pickman) and Elizabeth Hardy were maried 27th July, 1667; son Joseph borne ye 11th 7 mo., 1668; son Benjamin borne the 30th January, 1671; daughter Susana borne the 3d 12 mo., 1673; Martha borne 3d June, 1677; John borne 12th 7 mo., '79; Joshua borne 28th August, 1681; son Will'm borne ye 10th June, '84; son Nicholas borne 18th August, 1687.

John Procter, late of Ipswich, his daughter Martha borne by Elizabeth his wife the 4th June, 1666; theire da'r Mary borne 20th October, 1667, & died 15th February, 1667; theire son John borne the 28th 8 mo., 1668; da'r Mary bo 30th 11 mo., '69; son Thorndike borne the 15th July, 1672; Elizabeth his wife deceased 30th 6 mo., '72.

Tabitha ye wife of Nathaniell Pickman, dyed 10th 7 mo., '68.

John Pickering, his da'r Sara borne by Ales his wife the 7th 7 mo., 1668; son William borne ye 11th 11 mo., 1670; daughter Elizabeth borne the 7th 7 mo., 1674; theire daughter Hanna borne the 2d 5, '77.

Samuell Pickworth & Sarah Mastone were married by Majo'r Hathorne the 3d of 9 mo., 1667; theire daughter Sara borne the 17th of July, 1668; their daughter Hana borne the 3d May, 1670; son Samuell borne the 3d 7 mo., 1672; daughter Mary borne 30th 5th mo., '75.

John Pease, his son Jonathan borne by Mary his wife the 2d day of January, 1668; Mary, the wife of John Pease, deceased the 5th of January, 1668; the said John Pease and Ann Cummins were married the 8th 10 mo., 1669; theire son James borne the 23d 10 mo., 1670; son Isaacke borne the 15th July, 1672; daughter Abigaile borne 15th 10 mo., 1675.

John Phelps, his daughter Ann borne by Abigaile his wife the 22nd April, 1669; son John borne the 6th 12 mo., 1670; son Henry borne the 3d Aprill,' '73; son Joseph borne ye 7th 10th mo., 1675; daughter Abigaile borne the 7th January, 1677; son Samuell borne 6th January, 1679; (daughter Hanah borne ye 12th April, '83.)

Nicholas Potter, his son Samuell borne by Mary his wife the 22d Aprill, 1669; theire daughter Lidea borne the 16th July, 1670; theire son Benjamin borne the 6th day of November, 1671; theire daughter Liddea deceased the month of Aprill, 1671; son Joseph borne June 9th, 1673; Mary the wife deceased ———; the said Nicholas deceased ye 18th 8 mo., 1677.

William Punchard & Abigaile Waters were maried the 26th of October, 1669; theire daughter Abigaile borne ye 3d 7 mo., 1670; theire daughter Mary borne the 17th January, 1673; sonn William born the 11th November, 1677; Mary dyed the 24th August, 1678; theire son John borne the 2d Aprill, 1682; Sarah borne 27th Octob'r, 1685.

Theoder Price & Ann Wood were maryed the 1st August, 1667; theire daughter Elizabeth borne the 19th January, 1669; da'r Ann borne the 23d July, 1671; the said Theoder was lost at sea '71.

Samuell Pickman, his second son Peeter borne by Liddea his wife, the 27th 12 mo., 1669; daughter Liddea borne ye 7th January, 1672–3; son Joshua borne 19th August, 1675.

Gilbert Peeters & Elizabeth Helliard were maried the 14th September, 1669; son Richard born 12th 11 mo., '70; theire on William borne the 19th June, 1673; sone Jno. borne the 14th March, 1676.

Thomas Preston & Rebecka Nurse were maried the 15th Aprill, 1669; theire daughter Rebecka borne the 12th of May, 1670; their daughter Mary borne the 15th February, 1671; theire son John borne the 20th 9 mo., 1673; daughter Martha borne the 21st October, 1676.

Nathaniell Pickman Jun'r, his daughter Tabitha borne by Parina his wife the first week of ye 9th mo., 1670, & deceased 3 weeks after; daughter Tabitha borne the 4th 9 mo., 1671; Elizabeth borne the 25th of December, 1673; son Nathaniell borne 13 2d mo., 1676.

Hugh Pasca & Sarah Wooland his wife were married ye 20th 2 mo., 1670; theire daughter Sarah borne 16th 8 mo., 1671; daughter Margery borne the 3d March, 1673; Sarah the wife deceased the 3d June, 1676.

James Powllen & Mary Barnes, widdow, were married the 2d of August, 1670.

Samuell Pierce, son of Abra. Pierce & Isabell his wife, born May 10, 1689.

Joseph Phippen & Seaborn Gooden were maryed the 22d of December, 1670; theire son Daniell borne 20th December, 1671; Samuel born 20 7 mo., 1674; daughter Sarah borne 8th 8th mo., '76; daughter Dorcas borne 22d 10th mo., 1678; theire son Israell borne the 17th of July, 1681.

Robert Pease, his son Isaack borne by Sara his wife, the 30th of November, 1671; daughter Bethiah borne 18th 11th, '73; son Nathaniel borne 28th 12, '77–8.

Israel Porter & Elizabeth Hathorne were married the 20th 9 mo., '72; theire daughter Elizabeth borne 2d 8th mo., 1673; their daughter Sara borne 24th of August, 1675; theire son John born the 24th 7 mo., 1677; daughter Ginger borne 8th 10 mo., 1679.

William Pickman & Elizabeth Eastwick were maried the 24th 4th mo., 1673; William Pickman deceased in Verginea, the year 1675; his son William Pickman borne 7 7 mo., 1676.

John Priest and Elizabeth Gray were maried 25th 12th, '72; theire daughter Elizabeth borne the 20th Januarye, 1679.

Thomas Purchase, son of Thomas Purchase by Elizabeth his wife, Born the 29th day of January, 1679.

David Phippen & Ann Eger, widdow, were married the 26th June, 1672; theire son David borne the 14th Aprill, 1673.

Richard Palmer & Mary Gilbert were maried the 24th 9 mo., 1672; theire daughter Mary borne the 8th of 7th mo., 1673; son Richard borne the 6th 10 mo., 1675; Martha theire daughter borne 21st 6th mo., '78; son Sam'll born 7th Aprill, 1683.

Deliverance Parkman & Sarah Veren were maried the 9th 10th mo., 1673; theire son Deliverance borne 16th January, 1676; daughter Sarah borne the 29th July, 1678; their son Veren borne ye 15th 12th, 1680–1; theire son Deliverance deceased ye———; Sarah the wife of Deliverance Parkman, deceased the 14th 11 mo., 1681–2.

John Parker & Mary Coree were married 29 May, 1673; theire son John Borne 30th March, 1674; son Giles borne the 16th 2 mo., 1675; daughter Mary borne 12 2d mo., '76; daughter Mary borne the 2d 12, '77—the first Mary dying within a week after it was borne; son Joseph borne the 17th 7 mo., 1680; daughter Margerett borne ye 11th 12th mo., 1682.

John Pomeree & Mary Cowes were marryed the 22d 5 mo., 1674; theire daughter Mary borne the 13th October, 1677; daughter Elizabeth borne 5th of May, 1680; theire daughter Rachell borne the 29th November, 1681; theire sonne Jno. borne 4th Nov'r, 1683; Susanah borne 20th February, 1685.

John Procter & Elizabeth Bassett were maried ye 1st Aprill, 1674; theire son William borne 6th 12th mo., 1674; theire daughter Sarah borne the 28th January, 1676; son Sam'll bo 11th January, 1685; Elisha borne 28th Aprill, 1687, & dyed 11th 9 mo., '88; Abigaile borne 27th January, 1689.

Jonathan Pickering & Jane Cromwell were maried the 19th March, 1665; theire daughter Jane borne ye last week in 9 mo., '67: Elizabeth borne 2d June, '69; Mary

borne 1st 10 mo., 1670; Ann borne the latter end of August, 1672; Jonathan borne ye 11th May, '74; daughter Sara borne 25 11 mo., 1675.

John Petherick, his son John borne by Phillis his wife, 29 March, '73.

William Penney & Sarah Grinwich were marryed 15th 3 mo., '76.

John Porter sen'r deceased the 6th of Sept., 1676.

Samuell Phippen & Rachel Guppy were marryed ye 1st 12 mo., 1676; theire sonn Samuell borne the 12th 10 mo., 1677; son John borne 4 8 mo., 1679; son Steeven borne the 9th May & deceased the 30th August next following—1682; daughter Rachell born 13th September, 1693.

John Pease & Margerett Adams were married the 30th 11 mo., 1676–7; his son John borne the 22d Aprill, 1678.

William Pinsent & Rebecka Greene were marryed 27 12 mo., 1675; theire sonn William borne the 26th March, 1677.

Thomas Putnam, jun., & Ann Carr were maryed 25 9 mo., 1678; theire daughter Anna borne the 18th October, 1679; theire son Thomas borne 9th February, 1680–1; Daught'r Eliza borne 29th Maye, 1683; theire sone Ebenezar borne 25th July, 1685.

Deliverance Putnam borne 11th Septemb'r, 1687.

Mr. Thomas Putnam above-named dyed ye 24th May, 1699; his wife Anna died 8th June, 1699.

John Putnam, son of Nathaniell Putnam & Hanna Cutler, were marryed the 2d day of December, 1678; theire daughter Hanna borne 22d August, 1679; daughter Elizabeth borne the 26th 9 mo., 1680; Abigail, borne 26th February, 1682; sonn Sam'll born 5 Nov., 1684; Josiah borne 29th Octob'r, 1686.

Richard Prince & Sara Rix were marryed the 25th of December, 1677; theire son Richard borne the 21st January, 1678; Joseph Prince borne 28 Decem'r, 1680; son Jno. bo 15 9 mo., 1682; Joseph dyed 14th 9 mo., '97.

Ruth Purchass, daughter of Abraham & Ruth Purchass, born June 10th, 1702; their son Benjamin born March 2d, 1705–6.

Dorcas the daughter of Mathew Woodwell by Mary his wife the———.

Peeter Prescott & Elizabeth Redington were married the 22d May, 1679.

Tho's Purchas & Elizabeth Williames were maryed 3d 10 mo., '79.

Lt. Tho's Putnam, sr., dyed 5th Maye, 1686, and Mary his wife died the 16th March, 1694–5.

Robert Pease Jun'r & Abigaile Randall were maryed the 16th December, 1678; theire sonn William borne the 26th 7 mo., 1679; theire daughter Mary borne the 11th March, 1680–81.

Hugh Pasco marryed to Mary Pease, being his second wife, the 16 December, 1678; theire daught'r Mary borne the 9th day of October, 1680; Margarett Pasco, daughter of Hugh Pasco & Mary his wife, was borne 17th Feb'y, 1694–5; Jonathan son as afores'd, borne ye 11th day October, 1696.

Edward Putnam & Mary Hale were marryed the 14th June, 1681; theire son Edward borne the 29 Aprill, 1682; Sone Holbrock borne 28th Sept., 1683: Elisha bo 3d Nov'b'r, 1685; son Joseph born 1st Novemb'r, 1687.

Jno. Pickering Jun'r married to Sarah Burrell June 14th, '83; his daughter Lowis born 1st Maye, '84; his daughter Sarah

borne 25 July, 1686; his son John borne the 28th October, 1688; Mary borne 11th May, 1691; his son Joseph borne ye 29th November, 1695.

Liz Pitnam daught'r of Sam'll Pickman, borne 26th Aprill, 1686; his son Samuell borne 10th Jan'y, 1687–8.

Sam'll Philips sone of Sam'll Philips by Mary his wife borne ye 17th Feb'y, 1689–90.

Joseph Putnam married to Eliz'h Porter ye 21st Aprill, 1690; yr daught'r Mary borne 2d Feb'y, 1690–1; yr daught'r Elizabeth borne the 12th Aprill, 1695.

John Pudny Jun'r married to Mary ye daught'r of Hugh Jones 1st 11 mo., 1683; his son Jno. born 17th 6 mo., 1685; daught'r Mary born 25th Aprill, 1687; sone Sam'll borne 13th July, 1689; Hana borne 2d Aprill, 1691; daughter Abigaile borne 28th Feb'y, 1693.

Sam'll Phippen, his daughter Rachell borne 5 August, 1683; his Jno. dyed 6 Aug., 1684: Rachell dyed 24 July, 1685; sone John borne 25 December, 1685; son Nathaniel borne ye 4 day of August, 1687; daughter Rachell born Sept. 13, 1693; his son Joseph born Feb'y 9th, 1696–7, (Moth'r, Rachell Beldin, died Sept. 13th, 1703.)

Jos. Phipen, tertius, his sone Joseph borne by his wife Elizabeth, 3d March, 1686.

Deliverance Parkman, his sone Deliverance born by Margaret his wife,——1686; his sone Samuell borne June 24th, '87; daught'r Margarett born 7th Octob'r, 1688;

Christopher Phillips Dyed 24th July, 1699.

Nathan Procter, son of Thorndick & Hannah Procter, born at Salem 18th Octob'r, 1698.

William Peters son of Rich'd & Bethia Peters born 11th Jan'y, 1687; yr sone Rich'd borne 5th June, 1690.

Israel Porter, his Daught'r Mary born by his wife Eliz'h 22d Sep'r, 1681, and deceased ye 28th June, 1682; Israel his sone born Aprill 4th, 1683; (Mrs Mary Porter his mother deceased 6th Feb'y, 1683; 16th March, 1683, his brother Jno. Porter deceased;) Benj'a Porter his son born 4th Sep't, 1685; his daught'r Anna born the 17th day of June, 1687; sone Will'm born 12th Feb'y, 1688–9; sone Benj'a dyed 22d August, 1691; their son Benj'a borne the 17th May, 1693.

George Peeke, sone of George Peeke, borne by Hanah his wife August 8, 1688.

Benj'a Putnam, his sone Nath'll, borne by Sarah his wife the 25th August, 1686; his sone Tarrant born 12th Aprill, '88; Elizabeth borne 8th Jan'y, 1690; son Benj'a borne 8th Jan'y, 1692; son Stephen borne 27th Octob'r, 1694.

Richard Prisson married to Mary Hodge, 10th Sep'r, 1688.

Sarah Prince, daughter of Rich'd & Mary Prince, born Jan'y 2d, 1703–4.

Sarah Pickering, daughter of Will & Hannah Pickering, born Jan'y 23d, 1703-4.

Joshua Ray maryed to Sara Waters by Mr. Jo'n Endicott, the 26th February, '51; there son Danyell bo 30 1 mo., '54; Rebeca bo 4 7 mo., '56; daughter Sara bo 10 9 mo., '58, & died ———; 2d da'r Sara bo 4th 4th, '61; da'r Eliza bo 3d 11 mo., '60; da'r Bethiah borne 3 11 mo., '62; son Joshua borne 6th 6th mo., '64; (son Dan'll dec'd March 5, 1714–15;) son John borne 23d 3d mo., 1666; theire da'r Hanna borne 1st 6 mo., 1668.

(To be Continued.)

PHILIP ENGLISH.

PART SECOND.

The Prosecution of Philip English and his wife for Witchcraft.

[Continued from page 272, Vol. II.]

The accusers were urged on, and perhaps emboldened by their success, the attention paid them, and by that delusion (which may in part have affected them also) which sought them to ascertain and explain the mysterious causes of torments, misfortunes and calamities elsewhere. As the instruments, moreover, in ferreting out and exposing the great plot against the Church of Christ in New England, they became at once objects of great regard, curiosity and authority. We have shown from Cotton Mather that the existence of such a plot was foretold, and believed in, and the veritable latter days of the world were expected, and the short, yet severe reign of the Devil, which was to precede them—that the mind of the Colony was then, too, in a morbid state, that the hand of calamity lay heavy upon it—that the material prosperity of the State had been severely checked by war, the failure of crops, the loss of the old charter liberties, and various civil misfortunes; and the body-politic was weak and faint from misfortunes, apprehensions and fears—weak, we may presume, in reason, and strong only in imagination and credulity. The clergy, who saw and felt these evils, could only explain them on the belief, then widely prevalent among learned divines, both in the Old World and the New, that the Millennial Advent was near at hand, and that such calamities, (including, also, Witchcrafts and all diabolical signs and wonders) were but the natural forerunners, and signs and tokens of that advent. If the Apocalypse was a true vision, and the divines were correct in their interpretation of that vision, then that advent was close upon them, and Satan was to rage before it came—with a rage, too, compared to which all his preceding rebellions were, perhaps, light and trifling. Cotton Mather* was a firm be-

* Cotton Mather who was a somewhat learned man, was also a very credulous one. In 1692, it would appear that he was a *Fifth Monarchy* man, which accounts for his deep earnestness in the Witchcraft tragedy. In his sermon of Aug. 4, 1692, when the delusion was raging fearfully he says:

"We have in our hands a letter from our ascended Lord in Heaven, to advise us of his being still alive, and of his purpose ere long to give us a visit, wherein we shall see our Living *Redremer stand at the latter day upon the earth!* 'T is the last advice that we have had from Heaven, for now sixteen hundred years; and the scope of it, is, to represent how the LORD JESUS CHRIST, having begun to set up his kingdom in the World, by the Preaching of the Gospel, he would from time to time utterly break to pieces all Powers that should make head against it, until, *The Kingdomes of this World are become the Kingdomes of our Lord, and of his Christ, and he shall reign forever and ever.* 'T is a Commentary on what had been written by Daniel about, *the Fourth Monarchy*, with some touches, upon *The Fifth*; wherein, *The greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High;* and altho' it have, as t'is expressed by one of the ancients *tot Sacramenta quot verba*, a mystery in every syllable, yet it is not altogether to be neglected with such a Despair, as that, *I cannot read for the Book is sealed:* it is a REVELATION, and a singular and notable *Blessing* is pronounced upon them that humbly study it

The Divine Oracles, have with a most admirable artifice and carefulness, drawn, as the very pious Beverley has laboriously evinced an exact LINE OF TIME, from the first Sabbath at the *Creation* of the World, unto the great Sabbatism at the *Restitution* of all Things. In that famous *Line of Time*, from the Decree for the restoring of *Jerusalem*, after the *Babylonish* Captivity, there seem to remain a matter of *Two Thousand and Three Hundred Years*, unto

liever in the approaching Millennial Advent —expected it even to the day of his death, as is evident from the account of his life, written by his son. His father, Increase Mather, had, years before 1692, promulgated his faith in the approaching Millenium, and we might quote a host of authors in the old world, who were then looking forward earnestly to the approaching rest and glory of the reformed Church—the thousand Apocalyptical years of its peace and glory. We shall refer to this faith more particularly in a short time.

What gave the delusion its first check was that license of the accusers, which spared no persons in its accusations. We have seen that Rev. Mr. Willard was cried out upon in Salem, at Good's trial. In October, Rev. Mr. Hale's wife was cried out upon, and as she was an eminent christian, her husband, who had hitherto been very forward in the prosecutions, now paused, reflected, and changed his course. It is hinted even that Cotton Mather's mother did not escape from the charge. When so many good people were accused, the New England Divines became alarmed, and a controversy arose at once among them, (says Calef, p. 229,) whether the Devil could, or could not, afflict in a good man's shape. Rev. Mr. Hale, now that his own wife was accused, was convinced that he could. The same conclusion was forced upon others, "and (says Calef) much influenced the succeeding change at trials." Self-preservation demanded a cessation of the *spectral* charges of the accusers, or the Church itself would have been utterly destroyed, and that not by the witches, but by those who were pretending to detect them!

At last the Governor's wife was accused, as Calef intimates, and this aroused the Governor to the necessity of suppressing the delusion. The manly remonstrance of the Andover people, against the illusion, doubtless had its due weight, also, with the civil authorities.

In October, 1692, the General Court assembled, and abrogated the Special Court of Oyer and Terminer, which had done so much mischief, and established a public and legal Tribunal in its stead. Stoughton had adjourned over his Witch Court to November, and the General Court thus prevented its ever assembling again. The Superior Court, moreover, which superseded it, was not permitted to sit until the succeeding January, and thus time was given for public reflection and deliberation in the matter.

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that *New Jerusalem*, whereto the Church is to be advanced, when the mystical *Babylon* shall be *fallen*. At the Resurrection of our Lord, there were seventeen or eighteen Hundred of those years, yet upon the Line, to run unto, *The Rest which remains for the People of God;* and this Remnant in the *Line of Time* is here in our *Apocalypse*, variously embossed, adorned and signalized with such distinguished events, if we mind them, will help us escape that censure, *can ye not discern the signs of the Times?*

[Wonders of Invisible World, pages 2, 3, 4]

The Fifth Monarchy men believed that upon the rising of the Witnesses, (the Protestant Reformation) a Fifth Monarchy was soon to be erected, in which Jesus Christ was visibly and personally to reign as Monarch with the revived Martyrs in the Millenium on Earth. They appear also to have believed, *literally* that the accomplishment of this prophecy was to be brought about by the sword on the day of the great battle of the Lord. (Rev. chap 16.)

The Church of England men gave a more mystical, and less literal interpretation of the Prophecies and Revelations. (See More's Apocalypsis Apocalypseos,—preface—page 25–6, and chapters 14–16–19, and the Epilogue.) More's work was printed in 1680 twelve years before our Witchcraft delusion. (See also Mede's works, Vol. 2. *Clavis Apocalyptica*: London, 1672. Also, Vol. 2, Book 5, Chap 12.) We shall refer soon to some New England authorities on the Millennial Advent.

Stoughton, indeed, was made Chief Justice of the new Court, but the popular mind was now roused against the delusion, and it is evident, also, that Stoughton himself was no longer the ruling spirit of the Bench. When this Superior Court sat in Salem, (Jan'y 3d, 1693), *ignoramus* was found against *thirty*, and true bills against *twenty-six* more, and of these latter only *three* were found guilty, "two of which were (says *Calef*, p. 288,) the most senseless and ignorant creatures that could be found." At these trials some of the Jury made inquiry of the Court (*Calef*, p. 288,) what account they ought to make of the *spectre* evidence?—and received for an answer, "as much as of chips in wort!"—chips [or scum?] in new ale! The Special Court had esteemed the *spectral* evidence as well nigh, if not absolutely, infallible. Its successor esteemed it as the vile scum of delusion or fraud.

On the 31st January, Sarah Daston was tried before this Court at Charlestown, and more evidence was produced against her (so Judge Danforth, one of the Judges, admitted) than against any at Salem, and she was acquitted. She moreover had been accounted a witch for twenty or thirty years. None of the Salem witnesses appeared at this Court, though called for. Their day of mischief was over, and they themselves extinguished. Judge Stoughton himself retired from this Court at Charlestown in indignation and disgust, upon hearing that a reprieve had been sent to Salem to prevent the execution of seven of those previously condemned for witchcraft.* As he retired from the Court, he said: "We were in a way to have cleared the land of them; who it is that obstructs the course of justice I know not; the Lord be merciful to the country."

It is evident from this speech of Stoughton's, that he was himself a firm believer in the delusion of 1692, and we know that he was a firm believer, also, in the then expected Messianic Advent—that he had been educated as a minister—and we find him, therefore, condemning witches as a theologian, acting under the mistaken religious belief of that day. He was

* Stoughton was a sincere believer, doubtless, in the guilt of those condemned,—and, as belonging also to that class then so hunted down, viz.: the '*black*" or "*Malefick*" (evil-doing) *Witches*,—a 'species especially denounced by law. *Hale* ("Modest Inquiry," page 147,) says that this description of witches 'by their enchantments do call in the Devil's aid for revenge, to do hurt to the bodies and health of their neighbors, or to their cattle, goods, and the like. These are the persons commonly called witches, and against whom the spirits of men and the laws of men are most bent for their prosecution and punishment." The witches of 1692 were however also and usually described as *Covenant* witches, i e theological witches.

To judge by this passage from Hale, the condemned of witchcraft in 1692 were commonly considered also to be *black* or *malefick* witches, and consequently were signally hated of all men. Yet Hale admits (page 152-3) this, viz: "Though there be no plain example of a *malefick* witch; yet from what the Scripture saith of the power of Satan, and his malice against man, and of the wickedness that is in the heart of man; we may see that there is a possibility of such abominable creatures to be found in the black lists of Satan's guard, &c."

Here we see that the condemned of 1692 as a general rule, were condemned not as by Scripture, but on the *possibility* of their being malefick witches. *Hale* (who was at first very zealous to ferret out these witches) finally admits in his "Modest Enquiry," Chap. 18, that there is ground to fear that much innocent blood has been shed in the Christian world, by proceeding upon unsafe principles in condemning persons for malefick witchcraft, and that this applies to the Colony itself for the forty years previous, that the presumptions and precedents used

evidently sincere—and sincere, too, in all the sincerity of fanaticism.

In 1696 the Government appointed a day of Fasting and Prayer, and Humiliation—the most prominent object of which was to beseech the pardon of God for the mistakes of the late Witchcraft Tragedy. The enormity of those mistakes was then beginning to be apparent.

The *Theological* causes of this delusion we have thus far merely glanced at, but will now try to examine them more closely. A belief in simple Witchcraft was then current, but it was aggravated by a religious belief then predominant, that the latter days were at hand, and the Devil consequently was about to begin his short but awful struggle† for supremacy—that he was about to set up his great evil *spiritual* kingdom and Church, and even in New England itself—and that he was also to attempt the destruction of the Church of Christ in it, and by means, also, of traitors in that very Church—who were, therefore, witches and wizards, and who were, moreover, to be rewarded by Satan most liberally, if he and they succeeded. The *Clergy* saw in the Witchcraft of 1692 the commencement of the expected reign of Satan, according to the Apocalypse—the unfolding of his great spiritual scheme of wickedness, and the destruction of the New England Church as a necessary part of the whole Satanic plot. In this light our Witchcraft tragedy stands, considering its gravity, peculiar and almost alone, and in a somewhat different light from any outburst of such a delusion or fanaticism elsewhere. This gave it its terrible significance in 1692, and the delusion must be read by that light. A belief in witchcraft our fathers shared in common with the then world, and the wisest in it. There had been cases and trials of witches† and witch-

against the accused, and as drawn from England, were insufficient—and that they had been too fierce in 1692 against supposed Malefick Witchcraft, &c.

Hale, who, of course, knew Stoughton and the other Judges, says (page 167,) "I am abundantly satisfyed that those who were most concerned to act and judge in those matters, did not willingly depart from the rules of righteousness. But such was the darkness of that day, the tortures and lamentations of the afflicted, and the power of former presidents, [precedents—English and Colonial,] that we walked in the clouds, and could not see our way. And we have most cause to be humbled for error on that hand, which cannot be retrieved."

Such is *Hale's* statement in 1702, and as an eye-witness of the whole affair, and ought to be re-stated here in justice to the Judges and Magistrates of that day. Hale does not, however, give us the *theological* belief of that era, as the ruling power of the delusion—in fact may not have been conscious that it was! Judge Stoughton appears to have been a firm believer in the expected Messianic Advent—had been educated as a minister—and doubtless was in full sympathy with the theological belief of the age. Hale's work is apologetic, and gives us the *civil*, rather than the *theologic* mistakes of that period. We shall treat more particularly of the latter in the text.

† The Messianic Advent was to be preceded by the great wrath of the Devil—see Revelations, chap. 12. All Divines agreed upon this point; *Samuel Sewall* in his "Phænomena," quotes as from *Mede*, a sentence taken from a Latin Treatise, published in the year 1120—which forcibly expresses the theological faith also of the 17th century:—"Sicut fumus præcedit ignem, victoriam pugna; sic et gloriam Christi tentatio anti-Christi;"—As smoke precedes fire, as battle the victory, so will the attack of Anti Christ precede the glory [or glorious coming] of Christ." That is, the Anti-Christ (or Devil) would come in the darkness of evil deeds, and in strife and tumult, before Christ himself should appear in the glory of his second coming. This second coming was looked for in New England about 1692, and Satan and his evil Church were just as surely expected, and as shortly preceding that coming.

† The practice of witchcraft (was said to have) so prevailed in England in the reign of Henry

craft in Old England and New, before the outburst at Salem, as we have shown; but the latter only attract a passing attention, and are almost forgotten of History; while our Salem Witchcraft was of a more ominous fame—broke forth in a community supposed to be of the most orderly religious character, and was especially aimed, too, at the church and christianity—involved the purest and best in its meshes of iniquity, and raged like the pestilence, that walketh in darkness and wasteth at noonday. There was a solemnity, and mystery, and gravity in this matter, eminently befitting the motives and character of the great spiritual wickedness it was supposed to reveal. We see in it the overthrow of religion, the setting up of the visible kingdom and church of the devil, with his horrible retinue of evil angels, his personal presence in the land, his sacraments held in its fields, his baptism by its waters, his unconquerable rage and hate against the Christian Church, his short lived, furious attempt at dominion, and particularly over this whole Western world; his overthrow, the rewards of the saints who should resist his dominion, the duty of slaying his allies, those blasphemous traitors and doubly dyed perjurers of the Puritan camp, the second visible coming of the Lord, and the rest which should soon remain to the people of God.

These, all these thoughts and visions crowded the brains and swam before the sight of the leading men of 1692. Weak and faint from spiritual and civil evils—a prey to many a misfortune—their minds brooding over the mysteries and promises of sacred writ—the refuge of the Puritan in his hours of sadness and despair; they saw, as in a trance, the explanation of the matter—the true REVELATION of their fate, linked, too, with the interpretation of Sacred Writ. As Cotton Mather, one of their leading minds, makes the 12th chapter of the Apocalypse* his theme, while

8th, that the government enacted a statute which adjudged all witchcraft and sorcery to be felony without benefit of clergy. In 1558 Bishop Jewel preached a sermon before Queen Elizabeth to arouse her against witches and sorcerers, (perhaps *Catholic* witches and sorcerers), telling her that witchcraft so far had only been directed against humbler people, and praying that it might not be practised against those of higher rank—that is, herself! In 1584, the philosopher, Reginald Scot, wrote an able work,—"The Discoverie of Witchcraft,"—in behalf of poor, aged and simple people—to shield them from persecution on account of it. His work, however, was not heeded. In 1597 King James wrote his "Dæmonologie,' and in 1603 published his work at London, with an alarming preface concerning the increase of witches, or enchanters,—"those detestable slaves of the Devil,"—and it was accompanied with a new and very severe statute against witches. By the 9th George 2d, Chap. 5, the old laws of England and Scotland against conjuration and witchcraft were repealed.

We see by these facts, that penal laws against witchcraft were in full force and authority when the Pilgrims and Puritans settled in this country, and for a long time after. The Puritans themselves inserted, in 1646, in the "Body of Liberties," a law punishing witches with death, and defining a witch to be one, either man or woman, that "hath or consulteth with a familiar spirit." See Early Laws of Mass.—Mass. Hist. Coll., Vol 7–8, 3d series, p. 232. —Also Colony Charter and Laws.

The Witchcraft examinations of 1692 show that this definition of a witch was one then legally adhered to in Massachusetts.

* The interpretation of the Apocalypse has been attempted in every age since Christ, including the Apostolic. The Chiliasts of the 2d and 3d centuries appear to have been no wiser or happier in their efforts to explain the Revelation than the Second Adventists of the 17th century, or even our own day.

It seems that the Apocalypse or Revelation of St. John, the Divine, was not placed among the Book s

the illusion was raging, may we not suppose that he saw in that chapter the fulfillment of the prophecies, and by its light read the signs of the times? Had not the war come in Heaven—Michael and his angels fighting against the Dragon, and the Great Dragon and his angels been cast out headlong into the earth; and was he not persecuting the woman who was clothed with the sun, with the moon under her feet, and on her head the crown of twelve stars, that is, the true Apostolic Church—the Church of the Reformation—perhaps the Church, even, of the Puritans, which had flown from the persecutions of the Old World, as with the "two wings of a great eagle," over the "flood" into "the wilderness" of the New? And was not the Dragon wroth with that woman or church, now making war with the remnant of her seed, which kept the commandments of God, and had the testimony of Jesus Christ? There was infinite rejoicing, indeed, in Heaven, at the overthrow of this Dragon or Satan, and that he was cast out, but then he was cast out into the earth, and "Wo to the inhabiters of the earth and of the sea! for the Devil is come down unto you having great wrath, because he knoweth that he hath but a short time!"

And the day of this wrath was upon them, and it was to be short, and it was to be terrible. He, and his angels, whom Michael and his angelic host had routed, but yet in terrific battle from Heaven, were now let loose in all their fury and desperation upon the poor, frail inhabiters of the earth and the sea, upon New England, even,

of Holy Writ, as of undoubted authority, until the Convention of Toledo, in Spain, in the 5th or 6th century. This may have been, and most probably was owing to doubts as to its authenticity. The learned *More* says that *Gaius*, an ancient author in *Eusebius*, the father of Ecclesiastical History, relates that *Cerinthus*, the Chilinst, wrote it; (see Mede vol. 2, book 5, cap. 6, who quotes the words of Gaius on this point) and that others, who thought well of the work, yet relate that John the Presbyter, a disciple of the Apostle John, and not the Apostle himself, wrote it. Finally the work was canonized by the Council of Toledo, as that of John, the Apostle.

According to *More*, the learned Hugo Grotius, in his expositions of the Apocalypse, believed that the Vision of the Sealed Book, in the Revelations, related to things transacted before the Prophecy was written. According to the same author, Cornelius á Lapide affirmed that both *Luther* and *Calvin* rejected the Apocalypse from the Canon; which *More* construed into a sign that the work itself was not needed by them as a prophecy against the idolatry and "antichristianisme" of the Romish Church, which were too gross to need even such a prophecy against it. The Protestant Divines considered the denunciations and woes of the Apocalypse to be levelled against the Catholic Church, which, as the successor of the old Pagan Church,—as the "Pagano-Christian" Church—had been and was still persecuting the Protestants—the successors of the primitive Apostolic Church. The Shakers of to-day believe the Revelation to bear against the Protestant Church.

Whether the Apocalypse be a Prophecy relating to the succession of the Churches, or the history of the christian church, or a visionary and imaginative creation, as Grotius seems to have believed of it, (in part, at least,) yet its figures are of the grandest order and type. The work is, however, veiled in a profound mystery—and may be a sublime oriental allegory—the key to which was, perhaps, lost at the death of its author. Dyonisius, Bishop of Alexandria, pronounced it merely a Dream of Christ's reign on Earth, and that sensual and carnal state which should attend it—(See Cave's Lives of the Apostles, Art. John.) Almost every body of believers construe or have construed the Apocalypse in accordance with, and to suit their own theological views. All these evidently cannot be right, and all may be in the wrong. If it be a prophecy, no one yet appears to have had the prophetic sight to pierce clearly through its mysteries to the truths within.

In the earlier editions of Calmet's Dictionary can be found a host of writers, who thought that *they* had found the key to the Apocalypse.

and especially on its christian church! In all their spiritual power, and subtlety, and invisibility, and malice, and rage, the while, they were to descend; and portents in Heaven and earth were to be expected; and evil Angels and horrible Devils, and awful demons, and diabolic Spectres, and Phantoms and Fiends, and Chimeras dire were now to people earth and air—animated but with one spirit—hatred to the Church and people of God—and with but one object—their torment and destruction. And this work was to be done shortly or not at all; for the cover of the bottomless pit (or pit of deepness) was already ajar, and grating harsh thunder on its adamantine hinges, as it opened to receive the Arch-Fiend, who was soon to be bound and hurled into it—there to lie during the thousand years of the Millennium of the Church—that golden era, when the Savior was to reign personally and visibly on earth, the sole Monarch of the nations, when all war and tumult, and death, and sorrow, and pain, were to cease—when the Lion of power should lie down with the Lamb of peace—when the New Jerusalem should descend out of Heaven, (and, perhaps, into New England itself!) having the glory of God upon her—that great City of the New Heaven and Earth, with a light about her precious as that of jasper, and clear as crystal, with her twelve gates defended by Angels, and her foundation walls garnished with jasper and sapphire, and chalcedony and emerald, and sardonynx and sardius and chrysolyth, and beryl, and topaz, and chrysoprasus, and jacynth, and amethyst—with its twelve gates, each a pearl, and its streets of gold, yet transparent as glass. This glorious city was, indeed, to descend, whose spirituality needed neither temple nor sun nor moon for worship or light, for the glory of God was to lighten it, and the lamb to be the light thereof; in whose light the nations were to walk, and unto which the kings of the earth were to bring their glory and honor; into which, moreover, nothing but purity was to enter, and in the midst of which flowed the pure river of the water of life, clear as crystal, and flowing from out the throne of God and the Lamb; and in the midst of its street, and on either bank of the stream rose the Tree of Life, with its twelve manner of fruits, of monthly yield, and whose very leaves, even, were for the healing of the nations. This city, which was to be all-blessed, in which the throne of God and the Lamb were to be, in which the servants of God were to serve Him, and even to look upon His face, and, needing no light, because of the Divine presence, were to reign therein for ever and ever; this city was that which opened to the vision of those, who, in the 17th century, believing in the descent and rage of Satan and his horrible angels on the earth, believed, also, that those who resisted him to the end, should gain their joyous entrance upon the Millennial rest, and into this Holy City.

It was a belief too solemn and serious for our denunciation or ridicule, taken ignorantly, indeed, but in all earnestness and sincerity, from those prophecies and visions of Holy Writ, which are announced in language not to be solved, perhaps, by the eye of sense, but of the spirit, and when purged of earth; not to be interpreted by mere human wisdom, but the Divine; which can alone see the purposes of God through sacred history, wrapt up as they are in folds upon folds of mystery, and hidden from all eyes sealed to the prophetic light.

The Apocalypse, (if it be canonical,) containing, as it appears to, many of the older prophecies, is burdened with the mysteries of them all, and hides its truth under language and figures so grand, so fearful, and yet so mystical, that we are equally in danger of being lost amid its gloom within gloom, or its light ending in still more dazzling light. Darkness retreats into darkness, and light into light, in the sublime vision of the Apostle in Patmos; and who shall interpret his vision, unless he be in the same spirit, and it be given him that divine wisdom, whose eye alone pierces through the past, the present, and the future, and reads through all mysteries the plans and purposes of God? Whenever, through human history this task has been undertaken, and the Revelations attempted to be revealed, we have had such or similar mistakes made as those of the 17th century. We have had the learning, the calculations, the interpretations, the imaginations, the persecutions of Man, and the Revelation still remaining with all its strange questionings, and unsolved spiritual enigmas, before which the gloomy mysteries of the Egyptian Sphinx, or Hindoo Idols, are as the merest puzzles and riddles of childhood.

Such a belief as that of the fulfilment of the Prophecies, and the visions of John, was the belief of eminent Divines both in Old England and New* about 1692. It was, in fact, the Protestant theological belief of the age. Cotton Mather quotes

* For proof of this, see Dr. Increase Mather's Latin Work, "Diatriba De Signo Filii Hominis, Et De Secundo Messiæ Adventu"—Lib. 3, Cap. 4. This work appears to have been first printed about 1668, and was reprinted at Amsterdam in 1682. See also Samuel Sewall's "Phenomena quædam Apocalyptica Ad Aspectum Novi Orbis Configurata,'—written in 1697, and dedicated, in part, to Wm. Stoughton, the Witchcraft Judge! Sewall (was not this Judge Sewall, the Witchcraft Judge?) thought that the Millennium was near at hand, and that New England, or the new world, at least, might be the New Jerusalem! He thought so as late as 1727. See also "Remarkables of Dr. Increase Mather," also "Cases of Conscience;" and for proof that Cotton Mather, like his father, held to this belief to the close of his life, expecting the Millennium at any moment, see "Life of Cotton Mather, by his son," pp. 140 to 147. See also Rev. Samuel Willard's Sermon, "The Fountain Opened;" published in 1700. Willard was a Boston minister, and Vice-President of Harvard College.

The New Heaven was to be ushered in by the conversion of the Jews. The North American Indians were supposed by some (Eliot among the rest) to be descendants of the Ten Tribes of Israel, and were thus included in the Jewish and Christian prophecies! Their sudden conversion might happen at any moment, and the Jews of the Old World hasten to join them, and the Millennium begin in reality. (See "Sewall's Phenomena, &c.," pages 2, 34–5, 38, 53, 56–7, and authorities quoted; also Willard's Sermon.) With such a belief as this, we can readily see why the witchcraft plot at Salem should have been considered as an accompaniment to the Lord's Kingdom about to be set up, and perhaps *in New England itself*, and why Satan should therefore rage violently in the Colony as being the most appropriate place for his wiles, as the very centre of the Lord's coming kingdom! The Revelations predicted that Satan would rage just before the second coming of the Lord, and witchcraft was one of his weapons of war. If New England was to be the New Jerusalem, there were abundant reasons why the Devil should try to seduce or destroy its christian inhabitants, and thus prevent them from enjoying it.

It seems very probable that Sewall got his ideas of the New World, or New England, being the New Jerusalem, from Dr Twisse, of England, who in 1634 tells *Mede* that he has had thoughts of the Western World (English Plantations particularly referred to) as being the New Jerusalem, then expected, and as confirmed in his thoughts by "the opinion of many grave Divines, concerning the Gospels fleeting westward" Dr Mede cleared Twisse (as the latter confesses) "handsomely and fully from such odd conceits," but the idea was perhaps so grateful to the New England expositors of the Apoc-

with approbation the views offered by Rev. Thomas Beverley, of England, in regard to the establishment of the Fifth Monarchy, —the unconditional and visible reign of the Saviour upon earth,—and Beverley believed that the Kingdom of the Lord Jesus Christ was to enter its succession in 1697. It appears as if Richard Baxter held somewhat similar views. The learned Henry More, who, however, was no non-conformist, but a Church of England divine, thought in 1680 that the Church Millennium was near at hand, though he differed with the non-conformists in the manner of interpreting the Apocalypse; and followed Mede, another learned Churchman, in his solution (Clavis Apocalyptica) of the Revelation. It indeed seems as if the theological protestant world was then astir with the expectation of the fulfilment of the signs and wonders and marvels of the Apocalypse, agreeing upon the time, but differing upon the interpretation and mode.

In New England, the interpretation was somewhat literal, and referring to the Indians, as included in the Prophecies, and the mode, therefore, partaking of the grossly diabolic and awful. We, therefore, see, even in the expected Satan of that era, not a pure Miltonic Devil,—a great spiritual, yet intellectual, monarch of evil, —but a cross between the beast and the Prince of the air, the arch-fiend, indeed, but then a tawny, sooty Devil, and not the Miltonic rebel, with inextinguishable pride and ambition still gnawing at his heart, and a superhuman, yet blasted light upon his brow. The Devil, which the Persecution of 1692 gives us, is the Devil even of the native Indians, yet occasionally soaring into spiritual ambition; but then of not so high an estate but that he could descend to bargain with disreputable old men and women for the remnant of their souls, and be glad of recruits from any quarter; and even promised Martha Carrier, of Andover, "that rampant hag," that she should be Queen of Hell, which must mean, we take it, an offer of marriage. The whole delusion of 1692, indeed, with all its machinery and shifting sights, was mainly a hideous dream, a day-dream of darkness—the aboriginal darkness of New England —a vision, also, of the Revelation, distorted and confused, and its figures cast like those of a magician's mirror, upon the fumes and clouds of an earthly chafing dish.

The delusion began at Salem village in 1692, and we find Cotton Mather readily accounting for Satan's having chosen Salem as the point of attack, both as being the centre, and, "after a sort, the first born of our English settlements," and as being the town "where the *First* Church of our Lord in this Colony was gathered." The old Satan, here known as Hobbomock, who had reigned* over the American des-

alypse, that they may have incorporated it into their own creed, and acted upon the idea in 1692. See Twisse's letter to Mede on this subject, and Mede's reply—Mede's works. vol 2, book 4, Epistles xlii and xliii. See also Dr Twisse's *Fifth* Letter to Dr. Mede, same vol. book 4, Epistle L; which seems to imply that there were parties, who then believed that the English Plantations in America would be the seat of the New Jerusalem—and these parties may have been Puritan Divines in Old England, who looked to the Western World for the realization of the Apocalyptical visions In 1692 the Divines of New England may also have adopted this faith, so pleasing to their fathers, and to their own wishes, beliefs and thoughts.

* That Satan was supposed to have reigned over America as "the grand and proud usurper wrongfully in possession of God's House and Furniture;" we have the opinion, also, of Samuel Sewall in his "Phe-

erts and solitudes for centuries, and whom the Aborigines had acknowledged as their God, was enraged, indeed, at the establishment of a Christian Church in his spiritual do minions, and the threatened loss of his empire and subjects, (the Powahs and Indians), and was determined to extinguish the christians or drive them away by his arts and witchcrafts. To this end he began to seduce various of the whites themselves,—the members, even, of the hated Christian Church,—by his presents and promises, to aid him in his plots and plans. He began, indeed, as early as 1653, to practise his arts with this object in view, and in 1692 we see the plot developed in immense gatherings of witches at Salem Village, the great army of Satan, his recruits from the Puritan Church and Society, taking infernal counsel together for the overthrow of the Puritan Church and State, and the immediate establishment, also, of the kingdom of Satan, which, indeed, might be brief, but was to be horrible; and was, indeed, to be expected about that period, if the Revelations were true, and the learned and pious divines in Old England and New, were not in error in their interpretations of biblical prophecies and mysteries. Thus all things tended to confirm the expected visitation of Satan; and Salem, unfortunately, offered the first, and yet most appalling signs of his presence and coming. She had a good record in the Christian calendar* of the

nomena." See page 44, and more particularly page 55. The Puritans were evidently con-idered as the christian invaders of the Devil's territories. About every christian divine then in New England probably took this view of the settlement of the country.

The learned *Mede*, who appears to have been of great authority as an exponent of the Apocalypse in the 17th century, thought in 1634–5 that the Devil being impatient of "the sound of the Gospel and Cross of Christ in every part of this old world, so that he could in no place be quiet for it, and foreseeing that he was like, at length, to lose all here, [the Old World] bethought himself to provide him of a seed over which he might reign securely; and in a place [the New World] *ubi nec Pelopidarum facta neque nomen audiret* " Mede's works, vol. 2, book 4, epistle xliii.

Mede thought the Devil had colonized America with his own people, drawn from some of the barbarous nations dwelling upon the Northern Ocean, and in order to preserve a seed and nation to himself as God called Abraham out of Chaldea into the land of Canaan to preserve a nation to himself. As the Devil was considered, by the old divines, to be only an apish imitator of God, these conjectures of *Mede* may have appeared to his Puritan readers quite reasonable.

Judging from these views of Mede, of Sewall, and those of Cotton Mather, the Devil of New England, or America, may have been considered as the Devil of the Old World, who had migrated to the New for quiet and repose, and as his last stronghold, and was exceedingly enraged to find that the christian church was about routing him from that also.

For the use of Sewall's Pamphlet and Willard's Sermon we are indebted to M. A. Stickney, Esq.

* The Salem people were humane, and seem to have treated even the Quakers with tolerance and leniency, to judge by the old Quaker histories of their persecutions. When Marmaduke Stevenson and William Robinson were driven out of Boston, on pain of death they came to Salem, and were unmolested there. They held a meeting in the woods, near Salem, and some of the people flocked to hear them (See "Appendix to New England Judged"—D Gould's Narrative, page 473). As Cotton Mather says that the first Quakers in the world originated in Salem, (Magnalia, b. 7, p. 22), as he considered them as the "worst of Hereticks," and the early Quakers as being able to proselyte people "by stroaking or breathing on them," (pp 24–5,)—that is, by Witchcraft!—we may see an additional reason why Salem may have been considered, in 1692, as a very probable place for Satan to commence his witchcrafts in, as he had begun already his work in Salem by aiding and assisting in the rise of the Quakers there! Salem may thus have been considered the headquarters of witches—as the place where Satan had always been hatching trouble—and this,

Colony, and by so much a worse one in the spectral books of the arch-enemy of souls. Salem was the doomed city of that era, punished not for her sins, but her righteousness. So at least reasoned Cotton Mather, and so reasoned, we may suppose, Dr. Increase Mather, his father—the religious Patriarch of the Colony.

How far Rev. Samuel Parris agreed with Cotton Mather in this view of the Salem Witchcraft we cannot say. It began in the house-hold of Mr. Parris himself, and if we knew how many of those accused at the Village had opposed Mr. Parris himself, and his friends, in their schemes for obtaining the Church parsonage and land there *for himself solely*, we could the better tell, perhaps, what *personal* motives there may also have been in the persecutions at the Village. It may be true of Mr. Parris and his friends, that they saw, and sincerely, in the opponents to their schemes there, veritable witches and wizards, people in rebellion to the authority of the Church, and, therefore, heretics, because not believing in the absolute power and authority of the minister and his counsellors. It is historically certain that there had been a very bitter dispute between Rev. Mr. Parris and a portion of his people, in regard to this Church property,—a very public dispute, too,—and suddenly the witchcraft madness broke forth in the distracted community.

too, out of hatred to Salem herself, as "the centre" and "first-born" of the Colonial settlements! Her humanity to Quakers may have thus helped to bring on her a fanatical retribution in 1692

That the Quakers in the Colony had been considered as witches, and not unfrequently searched for witch marks, see Whiting and Bishop, also Maule's Treatise. For the use of the first two of these works we are indebted to M. A. Stickney, Esq., of Salem.

It was a day, too, when the theocratic power of the N. E. Church was fighting obstinately for its prerogatives and supremacy, and could brook little opposition; and was exalted, too, with the insane belief that it was just about entering into a millennial rest, and power and joy; and expecting any hour to see, also, the signs of Satan's coming, and that in the air, on the earth, in treacheries or rebellions in the Church itself; prepared to see mysteries, and wonders, and evil motives and evil deeds, anywhere and everywhere. It was the carnival of sincere credulity and fanaticism; and madness instead of joy came upon the expectants, and a general darkness and confusion—a spiritual chaos —instead of the new order of the ages.

It requires but little reflection to perceive how easy it was for the ministers and magistrates, in 1692, who expected sorceries, witchcrafts and deviltries in connection with the millennial era then looked for at any moment, to be deceived by witnesses pretending, or fanatically considering themselves, to be the victims of Satan's wiles, through his agents, the witches; and how easy it was, also, for any of the clergy to fall into self-deception on the matter, and be earnest and sincere in exposing and punishing the detestable witches, as the assistants of the Devil in the setting up of his kingdom—the destruction of the Christian church being a condition precedent to that work.

Any person or persons, who, at that day, disbelieved the then theological belief, or opposed the dictates of the Church, or from any cause were rebellious against its creed or actions, who in any sense neglected its ordinances, or stood in the way of its sincere, but most erroneous millennial cal-

culations and plans, such person or persons may well have been considered as the disbelievers, the heretics, the enemies of the Church, the secret friends of the Devil, then seeking especially to destroy it, the rebels and the traitors who might at such a time be both expected and dreaded. Whoever was not with the Church at that day,—fully, completely, utterly,—may well have been considered to be in rebellion* against it. Not to believe the earnest and sincere interpretations of Holy Writ made by so many learned and pious divines, not to be united thoroughly and utterly for the support of the Church at such a crisis, not to think its thoughts, believe its beliefs, and act in accordance with its acts, may at such a day have been heresies—deep, satanic, unpardonable.

Whatever *personal* motives Mr. Parris may have had for persecuting Mr. Burroughs, or others at the Village, yet we soon find that the accused were suspected of a plot against the Church, were enveloped in the whirlwind of the religious fanaticism of that day, the elements of which were not personal malice, but an impersonal faith in the grandest of earthly marvels and mysteries—the expected Messianic Advent. It may, indeed, be true, that the troubles in the Church at Salem Village, caused the *rebellious* there to be considered by Mr. P. and his friends, as heretics or witches; but then the belief of the day was expecting an outbreak of witchcraft and witches *somewhere* in New England, and was watching almost with microscopic eyes, and a solemn and intense earnestness, for any and all signs of the approaching glorious advent of the Lord. and that advent was sure to be preceded by the reign of Satan—the rebellion of the wicked, the abounding of witches and witchcrafts, and the presence of marvels and mysteries. Salem Village, then in trouble, unhappily offered to the deluded belief of that day the case in point, arrested its attention, and concentrated upon itself the regard and wrath of that belief. The consequences were, of course, terrible: but then the accused at the Village really suffered for their virtuous opposition to the selfishness and tyranny of their opponents there, and also to quiet the fanatical idea that the Church was about to enter on its Millennial rest, and that Satan was descending with all his rage, and witchcraft and witches upon the land.

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V. 21 September, 1712, d. in Worcester, Mass., 17 December, 1794, ae. 82.

XIII. Ebenezer[3] Nichols, by wife Elizabeth Bayley, had ch: (30) Joseph[4], born in Topsfield 16 May, 1711, m. 30 October, 1735, Hannah d. of Joseph and Hannah Knight, b. 25 July, 1713; (31) Rachel[4], b. in T. 22 July, 1716, m. 4 October, 1723. Thomas Nichols, he was taken at Oswego, August, 1756; (32) Kezia[4] b. in T. 29 July, 1717, m. 12 November, 1739, Benjamin Pudney; (33) Aquilla[4], b. in T. 20 November, 1719; (34) Elizabeth[4], b. in T. 9 August, 1724.

XVI. John[4] Nichols, by wife Martha Green, had ch: (35) Sarah[5], b. in Middleton. 3 October, 1738; (36) Elizabeth[5], b. in M. 29 October, 1741, m. 29 March, 1770, John Oaks; (37) Mary[5], b. in M. 15 August, 1745.

XVIII. James[4] Nichols, by wife Mary, had ch: (38) William[5], b. in M. 15 August, 1751.

XIX. Edward[4] Nichols, by wife Hannah, had children; (40) Stephen[5] b. in T., 10 February, 1716, m. 7 April, 1752, Elizabeth Hutchingson; (41) Joseph[5] b. in T. 14 April, 1720; (42) Benjamin[5] b. in T., 14 April, 1720, m. 7 June, 1744; Jerusha b. in M. 9 April, 1723, d. of Francis and Jerusha Elliot; (43) Hannah b. in T., August, 1724, m. 8 January, 1752, Amos Curtis.

XX. John[4] Nichols, by wife Elizabeth Prince, had ch: (44) Mary[5] b. in Middleton, 13 April 1741, m. 1760 Nehemiah Herrick b. in T. 9 April, 1737, he died in 1792, she died 19 April, 1768; (45) Abel[5] b. in M. 4 April, 1743, m. Elizabeth Preston, he had no ch; (46) Elizabeth[5] m. Asa Prince; (47) Susannah[5] bapt. at S. V. 20 January, 1750, died young; (48) John[5] b. in Danvers, 8 April, 1753, died unmarried; (49) Eunice[5] b. in D. 7 May 1757, m. 1 April, 1777, Andrew Nichols (her cousin) who was b. in M. 3 April, 1757, he died 8 September, 1812; she died 1st January, 1848; (50) Mehitable[5] b. in D. 6 March, 1759, m. 4 May, 1779, Levi Preston, who was born in D. 21 October, 1756, she died 14 October, 1838, and he died 7 January, 1850.

XXI. Samuel[4] Nichols, by 1st wife, Abigail Elliot, had ch: (51) Samuel[5] b. in M. 18 November, 1743, he enlisted in the Army, sailed to the West Indies, and never heard from; (52) Huldah[5] b. in M. 25 August, 1745, m. 29 February, 1764; Jonathan Burton b. in M. 18 September, 1741, he died 30 April, 1811, (ancestor of the Rev. Warren Burton); (53) Amos[5] b. in M. 19 September, 1747, m. 5 July, 1770, Mary White; (54) Mary[5] b. M. 29 August, 1750, m. 27 June, 1775, Archealus Putnam; (55) John[5] b. in M. 16 November, 1752, m. 26 March, 1776, Sarah Fuller, who died 13 March, 1813, m. 2d 2 December, 1816, Mary Wilkins, she died 14 January, 1837, he died 7 November, 1827; (56) Joseph[5] Nichols b. in M. 17th June. 1755, m. 1st ——— Fuller, m. 2nd, Widow ——— Thompson, he died without issue, 9 December, 1840; (57) Andrew[5] b. in M. 3 April, 1757, m. 1 April, 1777, Eunice Nichols, who was born 7 May, 1757, he died 8 September, 1812, she died 1 January, 1848,—(the parents of Dr. Andrew Nichols); by 2nd wife, Anna White, had ch.: Samuel[5] b. in Middleton, 14 July, 1761, and d. in Merrimac, N. H., 1794; Asa[5] b. in Middleton, 14 October, 1762.

XXX. Joseph[5] Nichols, by wife Hannah Knight had ch: (58) Aquilla[5] bapt. in Middleton, 1736; (59) Hannah[5] bapt. in M. 1736; (60) Abijah[5] bapt. in M. 1739; (61) Joseph[5] bapt. in M. 1742; (62) Ebenezer[5] bapt. in M. 1745.

XL. Stephen[5] Nichols by wife Elizabeth Hutchingson had ch: (63) Stephen[6] born in M. 1 December, 1755, m, 1st 17 June, 1778, Lois Bradstreet, m. 2nd 1 July, 1790, Rachel Perkins, m. 3d ——— Goodale; (64) Benjamin[6] bapt. 16 November, 1760, m. 12 October, 1786, Rebecca Blanchard; (65) Joseph[6] bapt. 16th November, 1760, d. 4 March, 1833, a. 76 unmarried; (66) Asa[6] bapt. 4 Nov. 1764, d unmarried; (67) Elisha[6] bapt. 17 December, 1769, d. 8 March, 1842, unmarried; (68) Andrew[6] born abt 1774, now (1861) living unmarried in Middleton; (69) Betty[6] bapt. 30 May, 1762; (70) Hannah[6]——— (71) Sally[6] bapt 1 March, 1772; (72) Ruth[6] bapt. 16 November, 1760.

XLII. Benjamin[5] Nichols by wife Jerusha Elliot had ch.: (73) Susanna[6] b.——— m. ——— Symonds; (74) Phebe[6] ———; (75) Lucy[6] bapt in M. 11 November, 1759, died unmarried 19 February, 1802.

LIII. Amos[5] Nichols, by wife Mary White, had child: (76) Perrygrine[6] named for his mother's ancestor, one of the settlers of Plymouth, he was born in Merrimac, N. H., 19 November, 1774, m. 18 June, 1796, Mary Nevins Wheeler, she died 17 December, 1852, he died 30 March, 1853.

LV. John[5] Nichols (Deacon, Middleton,) by 1st wife, Sarah Fuller, had ch.: (77) Samuel[6] b. in M. 11 January, 1779, m. 19 May, 1808, Apphia Estey, d. of John and Hannah. b. in M. 7 March, 1783, they had no issue; (78) Ruth[6] b. in M. 21 January, 1785, m. 1 June, 1808, her cousin, Dr. Andrew Nichols, of Danvers, she died without issue 31 March, 1832.

LVII. Andrew[5] Nichols, by wife Eunice Nichols, had ch.: (79) Elizabeth[6], b. in D. 6 June, 1777, m. 21 December, 1797, Eliab Evans b. in Reading, 4 January, 1772, she died 27 March, 1845, he died 12 November, 1845; (80) John[6] b. in D. 31 December, 1780, m. 27 April, 1808, Emma Putnam b. in D. 9 Novemb., 1789; (81) Andrew[6] M.D. b. in D. 22 November, 1785, m. 1st, 1 June, 1809, his cousin, (78) Ruth Nichols, m. 2nd, 3 October, 1833, Mary Holyoke Ward, b. in Salem, 2 May, 1800, he died 30 March, 1853. He was first President of the Essex County Natural History Society; (82) Abel[6] b. in D. 9 July, 1792, and m. 12 May, 1814, Sally Putnam b. in D. 26 March, 1793, he died 23 April, 1846.

LXIII. Stephen[6] Nichols, by first wife, Lois Bradstreet, had ch.: (83) Hannah[7] ——; (84) Hitty[7] ——; (85) Jemima[7] ——: (85) Betsey[7] ——; by 2 wife had ch.: (86) Stephen[7] died unmarried; (87) Lois[7] ——; (88) a girl, drowned when she was 4 years old; no ch. by 3 wife.

LXIV. Benjamin[6] Nichols, by wife Rebecca Blanchard, had ch.: (89) Nancy[7] b. in M.; (90) Rebecca[7] b. in M.; (91) Lucy Blanchard b. in M.; (92) Betsey[7] b. in M.; (93) Benjamin[7] b. in M., died young: (94) Blanchard[7] b. in M., died young.

LXXVI. Perrygrine [6]Nichols, by wife Mary Nevins Wheeler, had ch.; (95) Mary[7] b. in Merrimac, N. H., 7 April, 1798, and died unmarried 10 July, 1814; (96) Roxanna[7] b. in M. 2 January, 1800, m. Ezra Baldwin, she died 6 November, 1833; (97)

Sophia[6] b. in M. 17 September, 1801, m. April, 1817, Matthew Bryant, she died in Hooksett, N. H., 18 April, 1840; (98) Gilman Nevins[7] b. in M. 5 August, 1803, m. 2 March, 1831, Lucinda Dolloff, b. 5 November, 1803; (99) Freeman[7] b. in M. 19 March, 1805, m. 1st, Mary Jane Gillis, m. 2nd, Sarah Young: (100) Hiram[7] b. in M. 1 October, 1806, m. 20 November, 1832, Abigail Upton b. 15 September, 1810,—he died 15 May, 1853; (101) Eliza[7] b. in M. 17 August, 1808, m. 16 March, 1833, John Lovejoy, of Amherst, N. H.

LXXXI. Andrew[6] Nichols, M. D., of Danvers, by 2d wife, Mary Holyoke Ward, had ch.: (102) Mary Augusta[7] b. in D. 20 September, 1836, and d. 7 Nov. 1836; (103) Andrew[7] b. in D. 17 September, 1837; (104) John Joseph[7] b. in D. 26 October, 1839, and died 11 April, 1840; (105) Mary Ward b. in D. 14 January, 1842: (106) John Holyoke[7] b. 8 May, 1843, and died 12 August, 1844.

LXXXII. Abel[6] Nichols, by wife Sally Putnam, had ch.: (107) Abel[7], artist, b. in Dan. 4 June, 1815, m. 1st, 29 September, 1838, Catharine S. Peele, m. 2nd, in 1843, Jemima Caffen, b. in England in 1826,—she died 25 February, 1858, in Rome, Italy; he died in Danvers, 13 May, 1860; (108) Sarah[7] Putnam, b. in D. 31 May, 1818, m. Charles Page.

XCVIII. Gilman[7] Nevins Nichols, by wife Lucinda, had ch., (109) Mary[8] Elizabeth b. in Lowell 1 December, 1831, and died 9 January, 1853; (110) Sarah[8] Francis; (111) Georgeanna[8]; (112) Edwin[8] b. in Lowell 2 March, 1839; (113) Lucinda[8] Jane.

XC.X. Freeman[7] Nichols, by 1st wife, Mary Jane Gillis, had ch.: (114) Mary Jane; (115) Orlando H[8] born in Merrimac, N. H., 6 March, 1831; by 2 wife, Sarah Young, had ch.: (116) Caroline[8] A.; (117) George F.[8] b. in M. 29 December, 1835; (118) Harriet F.[8]; (119) Sarah[8]; (120 & 21) Charlotte and John[8] P. b. in M. 27 October, 1843: (122) William[8] b. 17 May, 1845; (123) Hellen[8].

C. Hiram[7] Nichols, by wife, Abigail Upton, had ch,: (124) Mary Abbie[8] b. in (Lowell?) 26 August, 1833, m. 14 January, 1857, Samuel Edgell; (125) Edward Jennison[8] b. in L. 9 July, 1835; (126) Hannah Georgianna[8]; (127) Harriet Theresa[8]; (128) Emma Augusta[8]; (129) Henry Augustus[8] b. in Lowell 29 November, 1846, d. 22 January, 1847; (130) Anna Francena[8]; (131) Jeannie Lillia[8].

CVII. Abel[7] Nichols, artist, by 2nd wife, Jemima Caffen, had ch.: (132) Florence Jemima; (133) Lewis Abel, b. in Florence, Italy.

NOTES ON AMERICAN CURRENCY,—No. 8.

BY M. A. STICKNEY.

In the year 1855, a quantity of coins were found on Richmond Island,* near Portland, by a Mr. Hanscom, who ploughed up a pot containing twenty-one gold pieces, and thirty one silver, of various sizes, of the value of $100.

There was also found with them a wedding signet ring of gold, with the letters

* Vol. 6, of the Maine Historical Collections, contains an interesting article on the coins found at Richmond Island, by Wm. Willis, Esq.

G. V. inscribed on it, and the motto, "Death only Partes." The coins were of the reigns of Elizabeth, James I, and Charles I.

It is difficult to assign a reason for this parcel of coins, consisting wholly of those of England, as the exportation of her coins, were forbidden by law.*

The latest date of the coins was 1642, and in consequence they must have been buried after that period.

At that time, John Winter, the agent of Trelawny, was doing a very extensive business on that Island. The troubles in England had then commenced, and he, perhaps, foreseeing the insecurity of property there, contrived, secretly, to convey them out of the kingdom.

The only exportation of coin allowed by Parliament, took place about this time,—a small quantity to the East Indies.† As the troubles increased, individuals, it is likely, privately conveyed it from England to a place of greater safety, as even the deposits in the Mint were seized by Charles I, to serve him in his necessity.‡

It is likely the coins were buried by Winter, who, after 1642, was continually engaged in law-suits, and, according to Sullivan, died before one was settled, commenced against him by his employer, Trelawny.

Winter's only child was an unmarried daughter. The settlers on the Island were of the worst character, and, for the better security of his money, he buried it, and the secret of its concealment died with him. After his death his daughter married Rev. Robert Jordan, who, in 1648, settled Winter's estate, and the large estate he left descended to the Jordan family.

In 1844, a farmer, ploughing in Sullivan, Maine, turned out an earthen pot containing $400, in French crowns and half-crowns, of dates about 1724. The coins were sold in Boston; William G. Stearns, and others secured fine specimens of them.

The Bangor Journal of Nov. 14, 1856, gives an account of another parcel of coins found in Maine, on the Kenduskeag, of silver amounting to about $40. These coins are of the size of a ninepence, and a common cent. On one side is a head, and on the other, an Indian with bow and arrows, and one star. The letters on one side we could not decipher. The money is quite thick, and very imperfectly trimmed, having no finish upon the edge. The head and the Indian are well done. How this money came in its deposit, is, of course, a mystery, but it is undoubtedly old Spanish, Peruvian, or Mexican coin.

As no such coins are known to collectors, it is likely the descriptions of the above coins are incorrect. The probable cause of so many large parcels of coins being found buried in the district of Maine, appears to

* For the acts, and the heavy penalties attached to the exportation of coins of England. See Annals of the coinage of Great Britain. By Ruding.

† In 1638, three of the East India Company's ships, being about to sail for Persia and India, and being detained on account of the scarcity of Spanish silver, King Charles I licensed them to export £20,000, in foreign gold, and if that cannot be done, in English gold, any law or act to the contrary notwithstanding. See Anderson's History of Commerce, vol. 2, page 380.

‡ Sir William Temple states that the amount seized in the Mint, in the year 1638, was £200,000, and that the Mint never recovered its credit as a place of deposit of specie, among foreign merchants afterwards; Anderson gives the date of the seizure as 1640.

have arisen from the confused and insecure state of property there for many years after its settlement.

No such large parcels of coins have, to my knowledge, been found buried in Massachusetts; it is not unusual, however, to find pine-tree money, and other old coins, in the removal of ancient buildings, and the cultivation of the land.

NOTICE OF ALONZO LEWIS.

BY A. C. GOODELL.

At a former meeting of the Institute I had engaged to read a brief obituary notice of Alonzo Lewis, Esq., who died at Lynn on the 21st of January last, but the interesting discussion on that evening continued so late that no opportunity was presented unless at the risk of detaining you to an unusually late hour and tasking your patience withal. I have therefore reserved what I should have offered then, for this evening, and now proceed to call your attention to a short memoir of Mr. Lewis.

Alonzo Lewis was the son of Zachariah and Mary (Hudson) Lewis and the fifth in lineal descent from William and Amy Lewis, who immigrated to Boston from Wales in 1636. Alonzo was born in a house on Boston street, in Lynn, Aug. 28, 1794, and was one of the first children baptized by the late Rev. Thomas Cushing Thacher, minister at Lynn. He was educated at the town school and afterwards at Lynn Academy, though he never entered college.

At the age of 17, he taught school at Chester, N. H., and from there he went to Lynnfield as a teacher, and afterwards taught in Lynn for more than 12 years; besides being for more than 2 years a preceptor of Lynn Academy. In respect to his labors in this vocation, a correspondent of the Lynn Weekly Reporter has the following:

"He taught twelve years in the public schools of Lynn, and so well satisfied with his efforts were those who from time to time had the control of the schools, that he uniformly received their unqualified approbation, and, on one occasion, he received a reward of twenty-five dollars as a token of their appreciation of his devotion and success. It was not the amount given—though, in those days of small salaries for teachers, that was worth considering—but it was the pleasure derived from the assurance that his labors were duly appreciated, which made the gift valuable to Mr. Lewis.

"Mr. Lewis also taught private schools here and in Boston. He opened the first school for young ladies in this city, and publicly received a gold medal from his scholars as a testimony of their appreciation of him as a teacher.

"Of his career as a teacher, Mr. Lewis himself says:—'I commenced the profession of a school teacher from the love of it, and devoted all my energies to its advancement; and when I relinquished it, I determined never to resume it again, considering that I had done my duty to the public in that respect. I have kept school here longer than any other teacher except one; and, if the time of my keeping in other places be added, longer than he; and as I have taught in more schools, I have had more scholars than any other teacher here since the settlement of the town, among whom were Master Batchelder, the eminent teacher of the High School, Dr. Batchelder, his brother, Dr. Edward Newhall, Rev. Mr. Brimblecom, Rev. Mr. George, Rev. Mr. Merrill, and many others in the medical, legal, clerical and other professions, living and dead, of both sexes, whose worth and virtues will long be cherished in my remembrance."

During the last war with Great Britain, Mr. Lewis enlisted in the service and was stationed at the Fort in this city. Shortly after this he was appointed sergeant, and remained in the service till the autumn of 1814; when, in

consequence of his mother's ill health he was discharged on furlough and returned to Lynn where he remained till peace was declared.

In 1823, while preceptor of the Academy, Mr. Lewis published a volume of poems, and since then has written fugitive pieces and published small volumes of poetry that have been very highly praised, and some of them severely criticised. Of these, Mr. N. P. Willis has said, "Lewis is a poet in all his thinkings, sayings, doings and dreamings." But the following, supposed to be from the pen of Dr. Addison Davis of Lynn, is perhaps as just a criticism of Mr. Lewis's poetical genius as has yet appeared:

"In speaking of the rank of Mr. Lewis as a poet, we are aware that a great amount of discrimination is to be used. While we would not attempt to rank him with the masters, yet it cannot be denied that some of his poetical productions are of a high order. His last volume—'Forest Flowers and Sea Shells'—contains much true poetry, and much that is calculated to touch the heart and elevate the feelings. As a versifier he was truly an artist; and his diction, whether of prose or poetry, was always chaste and perspicuous."*

Mr. Lewis, however, will be chiefly remembered for his contributions to our local history, especially that of his native town.

As the historian of Lynn Mr. Lewis was not only a pioneer, but a model. His little octavo of less than three hundred pages, stands, in point of years and in point of excellence, at the head of the list of standard town histories in this commonwealth. It would be too much, however, to say that the historical labors of Felt, Drake, Sibley and others are in all respects inferior to this work of Mr. Lewis's. But, taking into consideration all the features of his work—felicity of diction—perspicuity of arrangement—happy selection of materials and interesting suggestions—every candid reader must prefer the "History of Lynn" over all other similar works that have found their way into public notice. This is said in view of the unpromising character of the materials from which that work was made up, as well as for the other reasons given, and not by any means, to ascribe undue importance to the comparatively barren annals of what for many years was an inferior and uninfluential town.

Two editions of this work have already appeared and disappeared, and a third edition with amendments and additions was projected

*The following lines by Mr. Lewis, written in an album, with the slightest premeditation, may serve to show how readily and smoothly he could write, though on a subject not of his own choosing. On the page opposite these lines was a mezzotint engraving of a youth wading through a brook and guiding a maiden along a fallen tree that spanned the stream, and served for a bridge. The lines though it seems to me not without beauty, are chiefly remarkable for the rapidity with which they were composed. They have never been published.

Rose of spotless chastity,
Bud of virgin purity,
Take the gift I offer thee.

Not a golden diadem,
Not a richly polished gem,
But truth's simple apothegm:

Wisdom only charms the wise,
Heed the good that in thee lies,
It will lead to Paradise.

Youth is fleeting, beauty vain,
Folly ever leaves a stain,
Virtue only is true gain.

Life is but a troubled dream,
Christ hath crossed death's shadowy stream.
Wherefore should it fearful seem?

When the light of earth is dim,
When fear's waters reach the brim,
Trust thy trembling soul with Him.

Thro' that dark and troubled night
He shall make the waters bright,
With a soft and holy light.

On a bridge across the flood
—'Twas a tree on Calvary stood—
He shall *lead thee* home to God.

'Tis an emblem, Mary, look!
As this maiden fords the brook
Christ shall lead thee with his crook.

before his death, which it is hoped may yet be completed from the memoranda of the author.

In 1825 Mr. Charles F. Lummus started the Weekly Mirror, the first newspaper published in Lynn, and Mr Lewis it is understood, contributed to this sheet from the outset, and it has been claimed for him that he first proposed its publication In 1830 he started the Lynn Record, a newspaper, published in Lynn, and at one time during the absence of Mr. Garrison in Europe, I believe, he edited the Liberator with great satisfaction to his employers and subscribers. Indeed Mr. Lewis claimed to have started the original anti-slavery cause which has been pressed with such force and pertinacity by Mr. Garrison and his co-workers.

In addition to the above it is worthy of mention that Mr. Lewis started the first circulating library in Lynn, in the year 1822. He was also one of a few persons who, in 1819, proposed to form the first Episcopal Church in Lynn, and who for some years worshipped in the Academy Building. In 1836 these persons, with some others, succeeded in establishing the present Episcopal Society in Lynn, and built the church now standing on North Common Street. This church was consecrated July 20, 1837, Bishop Griswold officiating.

Mr. Lewis was an architect of exquisitely fine taste, and excelled in small cottages and rural designs, though if he had had opportunity, perhaps his skill and taste would be no less apparent in larger undertakings. As a surveyor, he made in 1829 the first complete map of Lynn from actual survey.

In 1824, and again in 1830, especially, and at other times before and since, the sandy neck that joins the peninsula of Nahant to the main land had been overflowed by the waves of the sea, and rendered for a time impassable. In 1837, Mr. Lewis suggested as a remedy, the erection, by authority of Congress, of a sea wall or breakwater along the centre of this neck, (and actually made the necessary surveys for this purpose,) to cost in all $37,000, but the project fell through. Subsequently Mr. Lewis conceived the idea of strewing felled cedars along in place of the wall. hat their rough branches, by catching and detaining the sea weed and shifting sand, might in time, build a firm barrier against the force of the waves in stormy weather. His experiment was tried and succeeded admirably. So that a substantial highway now winds along the western edge, open for vehicles at all seasons of the year. He was, also, the principal promoter of the plan for a light-house on Egg Rock, which succeeded a few years since.

Mr. Lewis's fertile imagination has invested many lovely spots in Lynn, and its suburbs, with the attractions of a romantic history, which is as unreal in most instances as it is poetic. Ponds, brooks, cliffs, ledges, sequestered valleys and the caverns and grottoes of the hillsides and the shore, are called by pretty names of his invention and record the legends that he dreamed in his youth, or wove from his maturer fancy.

Mr. Lewis's first wife, Francis Maria Swan, by whom he had six children, died May 27, 1839; and he did not again marry till 1854, when he fell in love with a lady whom he had never seen, but whose communications to a paper or magazine, pleased him exceedingly. Miss Gibson—I think this was her name—proved a very Sappho; and the marriage was void *ab initio*, from the fact that a former matrimonial alliance on her part had never been annulled. She afterwards went to England, but I think has since returned to this country.

His amiable widow, by whom he had two children, he married in 1856, and she remains at his homestead.

Mr. Lewis had some eccentricities. When a mere boy he would sit half a day at a time in moody abstraction, greatly to the annoyance and grief of his mother. These turns were only occasional, for generally he was at his study, a little closet behind the chimney of his father's kitchen, where he kept his "library" and entertained his juvenile fellows.

As he grew older, his moody peculiarity ripened into insanity, and twice in his life he was an inmate of a lunatic hospital or asylum. From this circumstance most people feel disposed to pardon what often appeared harsh and ungrateful in his disposition and actions.

Though I knew Mr. Lewis intimately for eight years, I never received a rude or unkind act or word from him, but on the contrary much encouragement and commendation presented with such delicacy of manner and aptness of occasion as to excite the best of feelings towards their author.

Two or three years ago, Mr. Lewis was poisoned while surveying in the woods by contact with the poison ivy, (*Rhus toxicodendron*) and he fancied that he never recovered from its subtle action. At any rate, he, shortly after, began to fail very perceptibly, and last summer took to his bed, and remained prostrated for several weeks. Soon after he got so well as to be about, one of his children by his last wife, died; and it is said this bereavement hastened his final and fatal illness—a softening of the brain.

HISTORY OF THE ESSEX LODGE OF FREEMASONS.

BY WILLIAM LEAVITT.

[We have commenced the publication of a history of the Essex Lodge of Free Masons, with a brief biographical account of its members. This Lodge is one of the oldest societies in Salem, and comprises among its earlier members many who were eminent merchants of their time, or prominent as leading and influential men in the councils of the State or nation. Some of them were foreigners, who, from various causes, left their native lands, and made this place the home of their adoption, and, in process of time, became identified with its welfare and prosperity.

The compiler commenced this work in order to place upon record, and thus preserve from oblivion, many valuable facts and traditions respecting the Lodge and its members, which he had gleaned from family and other records, and from the reminiscences of our aged citizens, and other sources; and having for many successive years held the office of Secretary of the Lodge, and taking a great interest in its success, trusts that his labor will not be in vain, but be an acceptable contribution to our local history.]

ORIGIN OF ESSEX LODGE.

At the desire of Bro. John Butler and a number of the Fraternity, a meeting was held at his house in Salem, March, 1779.

The design of this meeting was to see whether the Brethren were desirous of petitioning for a Charter, thereby to enjoy the benefit of a legal Lodge, and if they were so desirous, what would be the proper method to pursue to obtain it. Accordingly, It was agreed, after mature deliberation, to petition Joseph Webb, Esq., Grand Master, at Boston, in the following form:

To the R. W. Joseph Webb, Esq., Grand Master of all Lodges in the State of Massachusetts:

The Petition of a number of the Fraternity, living in Salem, humbly sheweth,

That your Petitioners are desirous of becoming members together in a Lodge, and enjoying the mutual benefits arising therefrom, which they cannot conveniently do without great injury to themselves, there being no Lodge nearer than Danvers, Five miles distant, which renders it not only expensive and burdensome, but causes them to be late absent from their families, and brings them into great and manifest inconveniences.

Your Petitioners therefore humbly pray that you would be graciously pleased to grant them a Charter for holding a Lodge

in Salem, by the name of Essex Lodge, and your Petitioners will, as in duty bound, ever pray. Signed,

George Abbot,	William Williams,
John Butler,	John Dove.
Robert Foster,	Samuel Masury,
John Page,	Benjamin Hammond,
Nathan Brown,	James Eaton,
William Lang,	Charles Shimmin,
John Duvan,	Littlefield Sibley.

Salem, March 4, 1779.

APPLICATION FOR A CHARTER.

After the foregoing petition was drawn up and signed as aforesaid, a meeting was held at Bro. William Lang's house in Salem, to appoint a proper person or persons to present the petition at the Grand Lodge in Boston; accordingly Brothers George Abbot and John Butler were chosen for this purpose.

They found great opposition made there by a person from Danvers, who, it seems, went with the design to oppose, and make all the interest he could, to hinder the granting of the Charter.

The specious argument he made use of was, that if our Petition were granted, it would greatly injure, if not ruin, the United States Lodge at Danvers.

In consequence of the above-mentioned opposition, and in order to give strength and weight to our claim and petition, the following Letter was written, with additional signers:

R. W. Joseph Webb, Esq.

As we were not in the way of signing the petition, and being desirous, for the good of Masonry, that a Lodge might be in the second Capital of the State, humbly pray, that we may be considered as petitioners for a Charter as if we had been present on the fourth of March inst., and you will greatly oblige, Sir, your affectionate brothers and devoted humble servants.

Signed

Henry Higginson,	James King,
Edward Rolland,	Joseph Robinson,
Samuel Flagg,	John Lewis.
William Ranking,	

Salem, March 9, 1779.

This Petition was presented on the tenth of March, 1779, by Bro. George Abbot.

THE CHARTER OF ESSEX LODGE, DATED MARCH 10, 1779.

After considering all the circumstances, and debating upon the matter at the Grand Lodge, It was Voted, (the Grand Master kindly interposing in our behalf) to grant a Charter, a Copy of which here follows:

(Seal) To all the Fraternity of Free and Accepted Masons to whom these presents shall come:

The Most Worshipfull Joseph Webb, Esq., Grandmaster of Free and Accepted Masons, duly authorized and appointed and in ample form installed, together with his Grand Wardens, send Greeting.

Whereas a Petition has been presented to us by George Abbot, John Butler, Robert Foster, John Page, Nathan Brown, William Lang, Charles Shimmin, William Williams, John Duvan, Ebenezer Winship, James Eaton, Samuel Masury, Littlefield Sibley and John Dove, all ancient, Free and Accepted Masons, residents in Salem in the County of Essex, Massachusetts, a State in New England, praying, that they with such others, as may think proper to join them, may be erected and constituted a Regular Lodge of Free and Accepted Masons, under the name and title of Essex Lodge, No. 10, with full power to

enter Apprentices, pass Fellow Crafts, and raise Master Masons,—which Petition appearing to us as tending to the advancement of Ancient Masonry, and the general good of the Craft, have unanimously agreed that the prayer be granted.

Know ye therefore, that we, the Grand Master and Wardens by virtue of the power and authority aforesaid, and reposing special trust and confidence in the prudence, fidelity and skill in Masonry of our beloved Brethren above named, have constituted and appointed, and by these presents do constitute and appoint them the said George Abbot, John Butler, Robert Foster, John Page, Nathan Brown, William Lang, Charles Shimmin, William Williams, John Duvan, Ebenezer Winship, James Eaton, Samuel Masury, Littlefield Sibley, John Dove & others a Regular Lodge of Free and Accepted Masons under the name title and designation of Essex Lodge, No. 10, hereby giving and granting them and their successors full power and authority to meet and convene as Masons within the town of Salem, to receive and enter apprentices, pass Fellow Crafts, and Raise Master Masons upon the payment of such moderate compositions for the same as may be hereafter determined by said Lodge.

Also to make choice of Master and Wardens, and other office-bearers, annually or otherwise, as they shall see cause.

To receive and collect Funds for the relief of the poor and decayed brethren, their widows and children, and, in general, to transact all matters relating to Masonry, which may to them appear for the good of the Craft, according to the ancient usages and customs of Masons.

And we do hereby require the said constituted Brethren to attend at the Grand Lodge or quarterly Communications by themselves or their Proxies, (which are their Master and Wardens for the time being,) and also to keep a fair and regular Record of their proceedings and lay the same before the Grand Lodge when required.

And we do hereby enjoin upon our Brethren to behave themselves respectfully and obediently to their Superiors in office and not desert their Lodge without the leave of their Master and Wardens.

And we do hereby declare the precedence of the said Lodge in the Grand Lodge and elsewhere to commence from the date of these presents and require all ancient Masons especially of those holding of this Grand Lodge, to acknowledge and receive them and their successors as regular constituted Free and accepted Masons and treat them accordingly.

Given under our hands and the Seal of the Grand Lodge affixed at Boston, New England, this 10th day of March in the year of our Lord 1779 and of Masonry 5779. Signed,

Joseph Webb, G. M.,
Moses Deshon, D. G. M.,
Sam: Barrett, S. G. W.,
Paul Revere, J. G. W.,
Thomas Crafts, S. G. D.,
Edward Proctor, J. G. D.,
Thomas Urann, S. G. S.,
Winthrop Gray, J. G. S.

Attest James Carter, Grand Clerk.

INSTRUCTIONS OF THE GRAND LODGE.

Bro. William Carlton received the Charter from the Grand Clerk and brought it to

Salem, he having been appointed by the Brethren to receive it.

Thirty Pounds were paid to John Lowell the Grand Treasurer, for the Charter, and James Carter, the Grand Clerk, received Six Pounds for Engrossing, and Three Pounds for the Vellum, on which it was written.

The following is a copy of the Letter sent to the Grand Master, empowering Bro. William Carlton to receive the Charter, and also such instructions as the Grand Master might see fit to give.

To the R. W. Joseph Webb, Esq.

Sir. Bro. William Carlton, coming to Boston, is chosen by our Brothers to receive the Charter and is furnished with authority to receive such instructions as you will be kind enough to offer. I am authorized to say, they will be gratefully received and duly noticed.

I am, sir, authorized, in behalf of my Brethren, to present to you the thanks of the Fraternity for your kind mediation in their behalf, and am, worshipfull Sir, with all respect your affectionate brother, and devoted humble servant,

George Abbot.

Salem, March 12, 1779.

Bro. Robert Foster was the Moderator of the Meetings, with power to call the Brethren together as occasion required.

Essex Lodge of Free and Accepted Masons was duly Established on the 14th of March 1779, but was not formally Constituted until Nov. 5 1782.

The Instructions given by the Grand Master to Essex Lodge.

1. That the Lodge keep a book for the Secretary to record their Charter and Bye-Laws, and also these Instructions and any future Instructions that may be made, All the members to sign the Bye-Laws, and in said Book (or some other) that columns be made for the names and time of their being Initiated, Passed and Raised.

2. That another book be kept for the purpose of every evening's transactions, with the names of all Brothers present, and the votes respecting all affairs, with the expenses of the evening, and the Cash received, that so at the annual settlement with the Treasurer, their accounts may agree.

3. That strict attention be paid to the Book of Constitutions.

4. That no person belonging to any Town, where a Regular Lodge is held, shall be ballotted for, or made a Mason, until due inquiry be made into his character, and to know further, whether he has ever been proposed to be made at said town before.

5. That no person for the future shall be made under the sum of ———.

6. That no Brother be Raised to the sublime Degree of Master Mason under the sum of ———.

7. That at the Feast of St. John the Baptist, or the Feast of St. John the Evangelist, each Lodge choose their Master and Wardens, with their other Officers, or continue their former ones, if they see fit, which Officers together with their Masters, shall be transmitted to the Grand Lodge, to be there recorded in their Books.

8. That as the Grand Lodge and Quarterly Communications meet the First Friday Evening in March, June, September and December, you are to attend with your Master and Wardens or otherwise by one or two Proxies, to be by you appointed un-

der your hands annually, which Proxies are to act for you. You are also to bring or send at each said Meetings Six Pounds for defraying the expenses of said Grand Lodge.

9. That you endeavor by all means to raise a Fund for Charity, that the interest arising thereon may be applyed for the use of poor Brethren, their widows or orphans.

10. That you deliver no Certificate to any Brother unless he signs the same in the margin, that so any impostor being possessed of a Certificate may be detected by the Parity of the Handwriting.

11. That you send by the first opportunity a Specimen of your Lodge's Seal, also your time of meeting.

12. That as all the Lodges of this Town have raised the expenses of making to Twenty four Pounds, so you will conform discretionally, to this augmentation, and so in proportion to the Raising, Visitors, &c.

You are to send a List of your Officers and Members of your Lodge by the first opportunity that the same may be recorded in the Grand Lodge Books, and after this time you need not send until a new choice, which suppose will be in December next.

If any Lodge under this Jurisdiction shall cease to meet regularly during twelve months successively, and not keep to the rules and orders of the Grand Lodge, its number and place shall be erased and discontinued in the Grand Lodge Books, and if they petition to be inserted or owned as a Regular Lodge, it must lose its former place and rank of precedency and submit to a new Constitution.

Boston, March the 14, 1779.

signed

Joseph Webb, G. M.,
for the State of Massachusetts.

BYE-LAWS OF ESSEX LODGE, ADOPTED MARCH 14, 1779.

Bye-Laws for the Regulation of the Lodge No. 10 known by the name of the Essex Lodge of the Most Ancient & Honorable Society of Free and Accepted Masons, duly established on the 14th day of March, A. L., 5779, A. D. 1779.

ARTICLE FIRST.

Fixed Lodge Nights.

That this Lodge assemble on the third Thursday of every month, during the year, at seven of the Clock during the Spring and Summer, and five of the Clock during the fall and winter seasons of the year, which shall be deemed General or Lodge nights. Our Worshipfull Master shall have power as is customary in all Lodges to convene a private or rather a Special Lodge as often as he shall find for the good of Masonry, that it shall or may be expedient to do.

ART. SECOND.

Election of Officers.

That the Election of Officers be in the manner following to say—none to be named—the brothers to write the name on a piece of paper, for the Brother, they each of them shall choose in his own choice, and when it is delivered to the Master, the highest number of one name, shall be the chosen Master if he accepts to receive them,—his officers, from the next choice by nomination and Ballot, the Tyler, only excepted, and he only chosen during good behavior. The other officers, as directed by Calcott.

ART. THIRD.

Quarterage.

That every Member of this Lodge shall pay in to the Treasury for the use of the

Lodge, the Quarterly Subscriptions of four Pounds and ten shillings, Lawfull Money, each Quarter day, and if any Member shall neglect or refuse to pay the same within the Quarter, having had notice thereof from the Secretary, (whose business it is to call upon him,) he shall be expelled this Lodge unless good cause be shown to the Master and Brethren, why he should not be expelled.

ARTICLE FOURTH.

Makings.

As directed by Calcott, excepting the price, which shall be Eighteen Pounds paid in paper Currency, and Two Dollars or 12 Shillings in Silver Current Money, for makings and Craftings. The Deposit at proposal, by the proposing Brother, Four Pounds and ten shillings in paper and Three Shillings in silver.

ARTICLE FIVE.

Admission of Members.

As directed by Calcott, excepting the difference of the Currency, viz.: Fifty Shillings to the Fund of the Lodge, and Twenty Five shillings for Registering in the Grand Lodge.

ARTICLE SIXTH.

Visiting Brothers.

On the First Visit nothing to be paid, after the First visit to pay and bear an equal proportion of the expences of the evening he visits on Regular Lodge nights.

ARTICLE SEVENTH.

Charities.

The Master and Wardens shall communicate to the Lodge all matters of Charity that may come before them, or within their knowledge.

ARTICLE EIGHTH.

Fund and Property of the Lodge.

That any action or suit at Law that shall be necessary for the recovery of or preservation of the Jewels, &c., or interest belonging to this Lodge or any arrears whatever, may be prosecuted by the Master and Wardens at the expence of the Lodge, they proceeding for the good of the Lodge, according to Law.

ARTICLE NINTH.

Enacting, Abrogating and Altering Bye-Laws.

Future Laws found necessary to be enacted, or old ones Altered or Abrogated by the majority of the Members of the Lodge, they having ten days notice thereof, and not to be deemed valid, until entered in the Book, by the Master's order.

ARTICLE TENTH.

That each member sign the Bye-Laws, and be bound by them, agreeably to Calcott's Directions.

ARTICLE ELEVENTH.

Fines.

That each Member pay a fine of Twelve Shillings (50 cts) if not at the hours prefixed at Lodge, as is set forth in the first article, and Twenty Four Shillings ($1.00) for the evening's absence.

ARTICLE TWELFTH.

Tyler's Pay.

That the Tyler shall receive Twenty Four shillings from every new admitted Brother on the night of his admission and that he receive and be paid out of the Fund or Stock Thirty Pounds for his Quarterly attendance, and have Three Pounds for each extraordinary Lodge Night, and one Shilling for serving each summons to

each of the Brethren that shall come agreable thereto on such extra Lodge.

[The value of the Currency, &c. had depreciated 75 per cent.]

CORRESPONDENCE OF ESSEX LODGE & THE U. S. LODGE, DANVERS.

On the First of April 1779, the Brethren were notified to meet at the house of Bro. John Butler to act on business of importance.

Being met together agreeably to the above notice, the following communication was laid before them:

"We, the Committee of the United States Lodge at Danvers, thinking it unnecessary for two Lodges so near together as Salem and Danvers, and being assured it will be highly detrimental to the Craft, we are therefore willing to become one body, and unite with our Brethren in Salem, it being the most convenient place to hold a Lodge, we, therefore, propose the following for your consideration, viz.:

First.—That the United States Lodge and Charter be removed to Salem, there to form ourselves into one body, under that Title.

Second.—For the whole community to be on a level with each other, and to make an entire new choice of Officers.

To the Brethren of the Fraternity of Salem.

From, Gentlemen, your humble servants and affectionate Brothers.

Signed,

John Stacey, Joseph Wyer,
Francis Yates, Joseph Knowlton.
Richard Skidmore,

Committee of the United States Lodge."

To this Communication the following answer was returned:

Brethren.

Having considered your request, and maturely weighed the matters therein contained, we say in answer to the first article, It is our opinion that we cannot give up a Charter, which we think ourselves happy in obtaining, after so many obstacles designedly thrown in opposition thereto, consistently, with that decency and gratitude due to the Most Worshipfull Grand Master, who kindly appeared in our behalf in obtaining the said Charter, and our faith plighted to support and preserve in existence the Essex Lodge, wishing at the same time, that the United States Lodge may continue in prosperity to the satisfaction of the Members thereof.

As to the Second article.—This they suppose is answered in the foregoing, but would say further, that they are desirous to be in the good wishes of the United States Lodge, as they ever shall rejoice to have the Ancient Brethren visit, and do, with the greatest cordiality, present them this Invitation, hoping, thereby, to be beneficial to each other.

It was then Voted,—That a Copy of the above be presented to the Committee of the United States Lodge, by a Committee of five members.

It was Voted,—That the Five Members to present the answer to the proposals of the United States Lodge, should be as follows:

Robert Foster, William Lang.
George Abbot, James Eaton.
Ebenezer Winship,

FIRST CHOICE OF OFFICERS, APRIL 2, 1779.

April 2, 1779. All the meetings, pre-

vious to this date, had been held at the houses of Brothers John Butler and William Lang, but now the Brethren assembled in their own Lodge Room in Blaney's Brick Building, which they had engaged for the purpose, and here the first choice of Officers was made.

The Officers chosen were as follows:

Robert Foster, Master.
John Butler, Senior Warden.
John Leach, Junior Warden.
Charles Shimmin, Secretary.
William Williams, Senior Deacon.
William Lang, Junior Deacon.
James King, } Stewards.
John Duvan, }
Simon Lamb, Tyler.

No Treasurer was chosen at this Meeting, but two weeks afterwards, April 16, Brother Samuel Flagg was chosen Treasurer.

GEN. JOSEPH WARREN'S CHILDREN.

Boston, Jan'y 18, 1780.

Whereas it has been represented to the Grand Master, that by the death of our late Grand Master, Gen. Warren, he left four children in but indifferent circumstances, one of which the Continent brings up, another his brother brings up, the other two are left with a friend, who cannot afford to bring them up without some assistance, He would suggest to the Lodges under his jurisdiction, the expediency of affording some assistance by transmitting what they see fit to bestow to the Grand Treasurer,* Mr. John Lowell, which sums shall be solely applyed to their education, &c.

By order of the Grand Master,
William Hoskins, Grand Secretary.

PLACES WHERE ESSEX LODGE (UNDER THE CHARTER OF MARCH 10, 5779,) HAS BEEN LOCATED.

Essex Lodge held its first meeting April 2, 1779 in Blaney's Brick Building, School Street.*

In April, 1781, The Lodge removed to a Chamber in the Brick School House, School Street.†

In December, 1782, the Lodge removed to Ward's Brick Building, in School Street.‡

In December, 1783,—The Lodge occupied a Chamber in the House of Capt. David Masury, on the corner of School Street and Church Street, this was a Public House, called the Essex Coffee House. Capt. Masury sold the House in 1784. It was occupied for many years after by Ebenezer Putnam, Esq. It was finally purchased by the Hon. Charles W. Upham, who still resides in it.

* I cannot find from the Records the precise sum which the Lodge contributed for the above purpose. but, judging from the generosity, liberality and patriotism of the Masons of this period, (which is apparent on every page of their records,) I have no doubt that their contribution was worthy of the object.

* School Street is now called Washington Street, and Blaney's Brick Building or store (the lower part was occupied as a store) was a two story brick building, near the corner of Norman Street, on the premises now occupied by Dr. Thomas Wallace, Apothecary, No. 9 Washington Street. This building had formerly been occupied as the Custom House.

† This School House stood in the middle of the street, opposite to, and east of, the Tabernacle Meetinghouse, and was built in 1760, and was taken down in 1785 to make room for the Court House, which, in its turn, was taken down in 1839 to make room for the Tunnel of the Eastern Rail Road.

‡ This was the same Building which the Lodge occupied at the first, in 1779, it having changed owners in the intervening time.

DECLINE AND FALL OF THE FIRST LODGE.

The last Regular Meeting under this Charter, was held on April 21st, 1785, then there were but Eight Brethren present, (at the Regular Meeting previous to this, there were present nineteen). It appears from the Records, to have been the intention of those present, to omit the meetings during the approaching warm season, (during which season the attendance is expected to be small), and to be called together again in the autumn, when they might expect a full attendance, by reason of the return of members now absent at sea; for the Lodge was composed mostly of mariners, and during this flourishing period of our commerce so many were absent at sea, that there were not enough left at home to sustain it.

At this last meeting, April 21st, 1785, It was Voted to have a Special Meeting called, to make arrangements preparatory to this adjournment, as there was considerable business on hand unfinished, and an application was received from Mr. John Standish of Plymouth to be admitted into the Order.

This Special Meeting was not called, and the members arriving home in the fall, went to sea again immediately, and the prospect of continuing the Lodge was no better than it was in the Spring.

The year expired, and there was no choice of Officers, and consequently no one empowered to call the Lodge together.

It is worthy of notice here, that the Meetings of the Salem Marine Society were suspended from Feb. 29, 1776, until Oct. 1780, for the same reason, namely, "in consequence of so many of its members being absent at sea, and engaged in the war of the Revolution."

But six years afterwards, (when, from various causes, there were more mariners at home permanently,) a Meeting was called at the "Ship Tavern" March 3, 1791, at which, It was Voted, to choose a Committee to represent to the Grand Lodge the circumstances of the late Essex Lodge, and the occasion of its dissolution, and to request the re-establishment of the Lodge in Salem. At a subsequent meeting, March 16, 1791, It was Voted to apply for a new Charter, and the following Committee was appointed for that purpose, viz: Rev. Bro. William Bentley, W. Bro. Joseph Hiller, Bros. Benj. Hodges, Benj. Crowninshield, James King, John Page, Abel Lawrence, Jos. Vincent, Edward Pulling, Jon. Carnes, Jon. Mason Jr., John Jenks and Robert Foster.

OFFICERS OF ESSEX LODGE ELECTED JULY 5, 1791,—ESSEX LODGE CONSTITUTED.

The new Charter was procured by the foregoing Committee, and Essex Lodge was Re-established July 5, 1791.

The following were the Officers elected:

Joseph Hiller, Master.
Elias Hasket Derby, Senior Warden.
William Bentley, Junior Warden.
James King, Treasurer.
John Jenks, Secretary.
John Page, Senior Deacon.
Edward Lang, Junior Deacon.
Joseph Vincent, First Steward.
John Becket, Second Steward.
Simon Lamb, Tyler.

Essex Lodge was not formally Constituted until Friday, June 8, 1792, when the Grand Lodge arrived in Salem at high Twelve, and put up at the Sun Tavern, where they were waited upon by Brothers

John Jenks, Edward Pulling and James King, who were the Committee appointed to receive the Grand Lodge, and introduce them into the Lodge Room, which was in Ward's Brick Building on the premises, now numbered 9 Washington Street, being the same premises which the Lodge had occupied in 1779 and 1782—see page 44. The ceremony of the introduction of the Grand Lodge being over, the Grand Master, the M. W. John Cutler, proceeded at once to business, and opened a Grand Lodge, the Master of Essex Lodge being on the right of the Chair and the Wardens, at the right of the Grand Wardens.

1st. Then the Correspondence between Essex Lodge and the Grand Lodge, respecting the ceremony of Installing the Officers and Constituting the Lodge, was read by the Grand Secretary.

2d. The Charter, Bye-Laws, and names of the Officers of Essex Lodge were read by the Secretary of Essex Lodge.

3d. A Prayer by the Rev. Bro. William Bentley.

4th. The Master of Essex Lodge was qualified and Installed.

5. The Wardens and other Officers of the Lodge were invested by the Master of Essex Lodge.

6. The Officers of the Lodge were then saluted by the Members and Visiting Brethren.

7. The Constitution and Laws of the Grand Lodge were then read by the Grand Secretary.

8. The Ceremony was then concluded by an address by the Grand Master.

9. A Public Health was then drank and the Grand Lodge then closed.

The Officers and Members of Essex Lodge accompanied by the Grand Lodge and the Visiting Brethren formed in Procession and marched to the Sun Tavern, where an Entertainment was provided for the occasion. At 4 P. M. the Officers and Members of the Grand Lodge and the Visiting Brethren took Fraternal Leave, and the Officers and Members of the Essex Lodge retired to their abodes well pleased with the transactions of the day.

REMOVAL OF ESSEX LODGE TO CHURCH STREET.—DR. GEORGE LOGAN.

On the 6th of July, 1793, the Lodge removed from Ward's Brick Building in Washington Street to the Chamber over Gen. Abbot's store in Church Street, (this Building yet remains and is now a dwelling house, occupying the same spot of ground and it is numbered 28 Church Street.)

July 7, 1793, "A Special Lodge was convened at the house of Bro. John Becket, in Becket Street, to attend the Funeral of Dr. George Logan, (a physician of Charleston, S. C.,) from the house of Capt. Edward Allen in Derby Street, corner of Hardy St.

"The Funeral Procession proceeded to the East Meeting House, where a pathetic discourse was delivered to a crowded audience by the Rev. Bro. William Bentley, accompanied with the usual solemnities.

"The Procession then moved to the Burying Ground, where the Deceased was deposited with the usual Masonic ceremonies."

Bro. George Logan was from Charleston, S. C.; on a tour for the recovery of his health, happening in Salem, he was hospitably accommodated at the house of Capt. Edward Allen, "whose attentions accompanied with those of some choice Amateurs

of Humanity, rendered the last moments of the departing soul delicious."

Capt. Edward Allen, merchant of Salem, came to America from Berwick on the Tweed, in 1757, and in 1759 married Ruth the widow of Israel Gardner, and a daughter of Gamaliel and Sarah (Williams) Hodges. She was born 24th Oct., 1728, and died In 1778 he married Margaret Lockhart of Charleston, S. C., in 1778, in which year she came to reside in Salem. She was born in the year 1754 and died in Salem, August 13, 1808, aged 54. He died 27th of July, 1803, aged 54; nine children survived him. "A most worthy man."

Dr. George Logan married a sister of Margaret Lockhart and was therefore a Brother-in-law of Capt. Edward Allen, which accounts for his happening to be at Capt. Allen's house.

Dr. Logan was Senior Warden of the Union Kilwining Lodge at Charleston, S. C.

CORRESPONDENCE OF KILWINING LODGE, CHARLESTON, & ESSEX LODGE.

The following Letter was received soon after from Charleston:

Charleston, S. C., 4th Sept., 1793.

Right Worshipful Brethren.

As Secretary of the Union Kilwining Lodge of Free and Accepted Masons, constituted in this City on the third day of May 5755 by the Most Worshipful Peter Leigh, Esq., the Grand Master, I am desired by the unanimous voice of the Lodge to return you their unfeigned and sincere thanks for your sympathetic and fraternal offices performed on the interment of our late and much lamented Senior Warden, Dr. George Logan at Salem, and I am farther directed to say that not only the Lodge but every member thereof will be glad of an opportunity of testifying their gratitude for your pious and Masonic attentions to the remains of our deceased brother, by any brotherly service it may be in their power to render to any individual Brother among you, who may have occasion to sojourn here.

I am

Right Worshipful, and Brethren

Your affectionate Brother

Brian Cape

Secretary of U. K. L.

To the Right Worshipful Masters and Officers, and Members of the several Lodges of Free and Accepted Masons at Salem.

In answer to this Letter the following reply was sent by Capt. Slocum, who sailed Feb. 5, 1794:

Salem, Feb. 4, 1794.

As Secretary of the Essex Lodge, re-established July 5, 1791, and in Form constituted by the Grand Lodge, at Salem, I am directed by the unanimous sense of the Lodge, to acknowledge your letter, in which you remind us of our public testimony to the merit of our Brother George Logan, your Senior Warden, and to the benevolent principles of our constitution. We are happy in the coincidence of our opinions, and in turn assure our Brethren of Union Kilwining Lodge, of the happiness we shall receive in any services to our Brethren, should business, pleasure or any occasion bring them among us.

I am Right Worshipful, and Brethren, your affectionate Brother,

Joseph Cabot,

Secretary of E. L.

To the Right Worshipful Master and Members of Union Kilwining Lodge, at Charleston, S. C.

(To be continued.)

ABSTRACTS FROM WILLS, INVENTORIES, &c., ON FILE IN THE OFFICE OF CLERK OF COURTS, SALEM, MASS.

COPIED BY IRA J. PATCH.

Continued from Vol 2, page 281.

Philip Harding, 4*th mo.*, 1679.

The Will of Phillip Herding dated 5th November, 1678, mentions wife Elizabeth and daughter Jane Harding. I appoint Ambross Gale sole executor. Witnesses John Eyrey and George ffreshwater.

An Inventory of the above estate of Philip Harding late of Marblehead taken 23d of June, '79, by Richard Morman and James Dennes and administration granted unto *Susana* the relict, 27 4, '79, mentions to Jane her only child.

Thos. Cole, 4*th mo.*, 1679.

An Inventory of the estate of Thomas Cole taken April 20th, 1679, by Hilliard Veren Jun'r and Richard Croade. Amount £99 14s 0d. Allowed 27 4, 79, mentions "the sd administratrix being sick."

Wm. Hathorne, 4*th mo.*, 1679.

An Inventory of the estate of Capt. William Hathorne taken by Thomas Starr and Resolued White, Amount £102 8s 11d returned by Sarah the relict and administratrix. Allowed 27 4, '79.

Nath'l Hunn, 4*th mo.*, 1679.

An Inventory of the estate of Nathaniel Hunn taken by us Richard Croade and Robert Kitchen, Amount £27 12s 00d. administration granted to the relict, mentions "her children." Allowed 27, 7, '79.

Nathan Parker, 4*th mo.*, 1679.

An Inventory of the estate of Nathan Parker who deceased the 1st day of April, 1679, taken by William Chandler and Stephen Greenlefe Sen'r, Amount £161 6s 00d. Allowed 26 4, '79, and Administration granted unto Mary the relict of the deceased mentions the daughter Mary when of age to have one half the estate.

William Allen, 4*th mo.*, 1679.

The will of William Allen Sen'r of Manchester made the 7th of June, 1678, mentions, I appoint my wife Elizabeth my sole executrix sons Samuell, Onesepharas and William Allen; Witnesses Samuel Friend and Thomas Joanes. Allowed 26 4, '79.

An Inventory of the estate of William Allen deceased the 30th of January 1678 taken by Thomas West and John Pibble at Manchester the 17th of February, 1678. Amount £180 6s 10d.

John Millet, 4*th mo.*, 1679.

An Inventory of the estate of John Millet Deceased taken by James Stevens and William Sargent Amount £86 01s 0d, and administration granted to Sarah the relict, mentions the several children. Allowed 24 4, '79.

Edw'd Walden, 4*th mo.*, 1679.

The Will of Edward Walden of Wenham dated 22d of March, 1678, mentions my son Nathaniel Walden the rest of my children viz., John Walden, Hannah Walden, Ruth, Naomi, and Elizabeth Walden when of age. I appoint my son Nathaniel Walden, sole executor, my friends Capt. Thomas Fiske and Charles Gott overseers. Witnesses Joseph Gerrish Sarah Moulton and John Abby Sen'r. Allowed 25 4, '79.

An Inventory of the above estate taken 20th of 4th, '79, by Thos. Fiske and Charles Gott Amount £71 16s 6d.

"Joseph Gerrish aged about 29 years testifie that I heard Edward Walden say he had done enough (for his 2 daughters Mary and Thomazin) already & therefore saw meet to leave them out of his will & farther saith nott. Sworn in Court at Salem, 26 4, '79. Attest Hilliard Veren Cler.

Robert Starr, 4th mo., 1679.

An Inventory of the estate of Mr. Robert Starr who was murdered by the hands of the Indians taken June 25th 1679 by Joseph Phippen and Edward Woollen, Amount £154 08s 06d. Allowed 26 4, 1679, and administration was granted to Mary the relict.

A Petition of Mary Relict of Robert Starr mentions her four children very young.

"A true copy" of A deed of Gift dated the 30th of September, 1665, mention I give my house and land which was given me by my father-in-law Richard Hollingworth, I do give unto Capt. Richard More and Mr. Phillip Cromwell who are guardians to my three children Robert Richard and Susanna to them when of age, witnesses Francis Wainwright and Edward Wollen, also attached to the same paper is a true copy of a deed to Mary Coucklin my espoused wife mentions himself as a mariner, witnesses James Smith and Nathaniel Felton, dated 18 March, 1671.

Henry Bacheller, 7th mo., 1679.

A List of debts due from the estate of Henry Bacheller taken 2nd of October, by Nathaniel Cradwell John Warder and John Batcheler, Amount £42 02s 3d, mentions his brother John Batcheler.

Alister McMallon, 9th mo., 1679.

An Inventory of the estate of Alester Mackmallen deceased 20 4 mo., 1673, taken by Richard Adams and Hilliard Veren Senr. Amount £48 02s 00d, and administration granted to Elizabeth the relict of the deceased 28 9, '79.

Tho's Oliver, 9th mo., 1679.

An Inventory of the estate of Thomas Oliver taken the 21 4 mo., 1679, by Edmon Batton and Hilliard Veren Senr. Amount £100 8 00d, allowed 28 9, '79, and adm'n granted unto Bridget the relict of the deceased mentions his estate in England and his two sons to have £20 each and his daughter Christia £20.

Wm. Hollingworth, 9th mo., 1679.

A list of debts due from the estate of Wm. Hollingworth taken Nov. 25th 1679, by Edmund Batter and Wm. Bowditch, am't £30 1s, allowed 28 9, '79.

James Standish, 9th mo., 1679.

An Inventory of estate of James Standish taken by Joshua Rea and Joseph Hutchinson. Amount £22 18s and adm'n granted to Sarah the relict of the deceased, 27 9, '79.

Anthony Dike, 9th mo., 1679.

An Inventory of the estate of Anthony Dike taken by Sam. Wakefield Dan'l Pickman Sr. and Nath'l Pikman, amt £80 8s 6d ; ad'm granted to Margery the relict in Court at Salem, 28 9, '79.

Roger Conant, 9th mo., 1679.

Will of Roger Conant dated 1st of 1st mo., 1677, aged about 85 years, mentions "my son Exercise 140 acres part of the 200 acres granted to me by General Court

near and adjoining the new town of Barnstable and also ten acres lying by the side of Wm. Dodge's land and the land of Thomas Herrick also the marsh at the south end of the great Wenham Pond," daughter Elizabeth Conant grandchild John Conant son of Roger Conant 10 acres adjoining his 20 acres by the great Pond side, grandchild Joshua Conant, 17 acres lying by the south side of the great marsh near Wenham bounded by land of Peter Woodbury, daughter Sarah 2 acres between the head of the railes and Isaac Hull and part of 6 acres between me and Benj. Balch to her & to her children.

"Also sixty acres of land out of my farm granted me by the General Court neere the new towne of Dunstable I give & bequeathe into the hands of Capt. Roger Clapp of the Castle near Dorchester for the use of a daughter of one Mrs. Pits deceased, whose daughter now livith in Culliton a town in Devon in Old England & in lieu for certain goods sold for the said Mrs Pits in London" said Capt. Clapp to give their Att'y a discharge. Furthermore as legassis I doe give unto my sonne Lot his ten children twenty pounds to be equally divided, to my daughter Sarah's children, to John five pounds, to the four daughters five pounds between them, to my daughter Mary Dodge herself five pounds and five pound to her five children equally divided. To Exercise his children four pound betwixt them." To Adanicam Veren £3 and to his sister Hannah 20s and her two children each 10s. To my Cosen Mary Veren wife to Helier Veren £3, also £3 unto the daughters of my cozen Jane Mason deceased. Love Steevens her children a share I give one sheep to Rabacka Conant my grandchild. "And whereas there remains in my hands a certain portion of Cattle belonging unto one Mr. Dudeny in England and by him assigned unto his nephew Richard Conant, valued £25" now in the hands of my son Exercise Conant be rendered up or their valuation to said Richard Conant. I appoint my son Exercise sole ex'or & desire my son William Dodge & my grandchild John Conant senior to be my overseers.

His Inventory taken 24 Nov., 1679, amount £258 10s.

Isaac Goodale, 9th mo., 1679.

An Inventory of the estate of Isaac Goodale taken the 23 of October, 1679, by Nathaniell Felton and Job Sumerton. Amount £192 07s 00d. Administration granted unto Patience the relict of the deceased and John Pease. Allowed 27 9, '79.

(To be Continued.)

ERRATA.

On page 296 of vol. 2d, 20th line from bottom, for "weight of defense," read "weapon of defense."

On page 26 (in note) after the words "on pain of death," a comma should be inserted.